

THE SECOND PART
OF THE SOVL'S DELIGHT,
COMPOSED, BY THE
R. F. P A V L
OF S^t. V B A L D,
RELIGIOVS OF THE
HOLY ORDER OF THE
B. V. M A R Y
OF THE
MOVNT CARMELL,

For the benefit of those that are desirous to liue a retyred lyfe, and by the exercise of vertues, and practise of mentall prayer, to acquire spirituall perfection.

Animalis homo, non percipit ea, quæ sunt Spiritus Dei; 1. Cor. 2. v. 14.

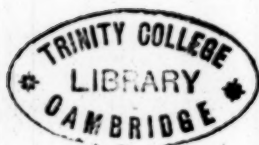
The naturall man, receiueth not the things, of the Spirit of God.

Mortificate ergo membra vestra, quæ sunt super terram. Colloss. 3. v. 5.

Mortify therefore your members which are vppon the earth. Coll. 3 v. 5.

I N A N W A R P.

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THE SECOND PART

Of the soul's delight, in which,
is treated, of mentall Prayer;
and of the Purgatiue, illu-
minatiue, and vniti-
ue life.

THE FIRST CHAPTER.

Of the dignity, and profit of
Mentall Prayer.

1. N the first part, you haue
seene, how, and with
what great profit, the soul
may delight her selfe,
with the vse, and practise
of vocall prayer, and other pious exer-
cises, and become gratefull, and accep-
table to God. But in this part, you walke
by a more perfect way, and of a higher
merit. for in that prayer, you speake to
God, as a farre off; and in this prayer; as to
one neere vnto you; giuing care, to your
discourse, or petition; or, as one familiar
frend, with an other, in great priuacy or
secrecy; vocall prayer, is vsed often, wit-
hout any particular attention; but this
A 2 prayer,

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prayer, requires attention, and a serious application of the mynd inwardly, or it is no prayer. In this, when the soul gets within her selfe, she begins to discover the strang workes of God, which are in man vnknown; but to those that are by God illuminated; in this, as in a looking-glasse, a man discovers, what he is, and cometh to the true knowledg of himselfe; for there he see's, how farre, he is from true christian perfection.

2. This knowledg of our selues, is the ground, and fundation of our spirituall life and edifice. In this, a man finds out, what vices and passions, doe most dominier, and molest him; and the causes, why he doth not liue, in all things, according to the law of God, and the right rule of reason; and what remedies, to apply, to this great euil. Heere all the inward sores, diseases, euil customes, inclinations, and disordered affections are perceaued; this is the schoole, where we may be dayly taught, and instructed, how to cure those sores, suppress those vices, mortify those passions, regulate those affections and inclinations; gaine vertue, and please our heavenly spouse;

3. Heere, we come to know the vanities, vnconstancy, and vncertainty, of the

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the things, of this transitory life, with a cleerer sight, and feeling, then euer before; which causeth the soul, to loath, and contemne the world, hate vice, loue vertue, and seeke after God alone. and therefore she resolues to chang her life, and be no more, what formerly she was; her eyes, are opened; she is illuminated, and taught, in this prayer, how all things created canne giue her, no true content; which makes her seriously desyre, and aspire, to those things, which are eternall;

4. For she begins to taste in this prayer, of the content, and ioy of mynd, which the true seruants, of God, enioy in heauen; now she regards not the wisdom of this world; but that which doth consist in subiection, humility, and sanctity of life.

5. Nay more then so; in this prayer, the wyles, and deceits of the deuil, and the subtile and alluring excuses of nature, are discouered; which are very hurtfull to a soul that desyres true perfection; which must be had by the way of mortification; which the deuil, and nature doe little affect. heere, the knowledg, and loue of God, increaseth to a great height, in the soul; which his diuine Maiesty,

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doth

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doth often visit, and replenish with supernaturall graces, and comforts, and by secret influences of his Holy Spirit, doth eleuat her farre beyond her selfe, to see, know, and feele with great content and ioy, what, tongue cannot expresse.

6. To conclude; in this prayer we come to a true vnion of our wills, with the will of God; which is the highest we canne attaine vnto, in this life, by our labour, and industry, through his holy grace; without which, we canne doe nothing; though many has great fauours, visions, and reuelations, by his speciall gift. O what a happy thing this prayer is? o what a sweet inuention this is, of our good God, to bring soules to his knowledg, loue, and familiarity? (as is sayd in the begining) that thereby, with more facility, and security they may gaine that glory; for which they are created; this, all ought to loue, desyre, and practise; that desyres endlesse felicity, and happinesse.

7. Many there be, who thinke it vnpossible, or at least, of great difficulty, to attaine to, or gaine, this blessed prayer; but I doe assure them, that they are very much mistaken; though true it is, that it cannot

cannot be had, without some industry, and labour of ours; neither canne a man learning any art; or science, be perfect the first day, be it neuer so easy; for experience teacheth all; we see thousands, of all sortes, and sexes, giuen daily to this exercise, and practise of mentall prayer; so that, if you intend to goe forward in this holy exercise, and acquire perfection, you must not think it difficult; nor be dismayed, if presently you gaine it not; for euery thing, hath a beginning; and nothing is had in this world without labour:

8. You know, that a man, is seauen yeares, an apprentice, before he canne professe himselfe expert in his trade; the farmour, or husbandman, in the depth of winter, cold, frost, and snow, drye or weat, taketh great toyle and labour, and with much patience endureth, and passeth all; in expectation of a litle fruit, in summer; or corne, in haruest; and perhaps get litle or none. and shall not wee labour a litle, to gaine this benefit, or art of prayer, and reape thereby the fruit of vertue, and life euerlasting? Our labour, is lesse, in this, then their's; farre more easy, and delightfull, then their's, the fruit, and profit, more certaine, then theirs;

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and of greater value, without any comparison, then their's.

9. Be not therefore disheartned, but as the Prophet sayth; come, and taste of it, that is, practise it, and you shall see, and feele, how sweet and pleasing, our Lord, is, to those, that through loue, doe truly seeke after him; For, if you be in darknesse, come to him in prayer, and you shall be illuminated; if thirsty, there you drinke abundantly, of diuine nectar, springing as a pure water, from the very Fountaine, of life; if hungry, you shall eat there, of the celestiall foode of Angells.

*Pf 35.
v. 9.*

Prov. for there your beloued hath his table set
9. v. 4. with varietyes of daintyes, for all comers, without exception; and his goblets of wyne, of all pleasant, and delightfull tastes, placed thereon.

10. If you be cold, come, to prayer, and you shall be made warme, and comforted, with the fire of diuine loue; Come, I pray, to this faire garden, and Paradise of pleasure; and delight your selfe, with the beauty, varietyes, and sweet odours, of vertuous flowers, which there are seene, and had; for they doe delight, and rauish the very court of heauen;

11. If you be, in any affliction, or necessity; come hither and delight thy selfe, in
our

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our Lord ; (who is allwayes present) and call to him ; for he will grant thee , the petitions of thy heart ; come to him , he doth inuite thee , be not afrayd , nor ashamed ; for thy face shall not be confounded ; but much ioyed , in his holy presence , and comforted with his sweet conuersation ; in a word ; they are happy , that giue themselues seriously to this most blessed exercise , of prayer ; but what it is , and how to vse , and practise it , you shall see in the next following Chapter.

THE II. CHAPTER.

What Mentall prayer is , and of the partes thereof.

1. **M**entall prayer , as I take it , is a familiar , yet reuerentiall colloquy , conference , or humble discourse of the soul with God , not by outward words , but inwardly , in our mynd ; declaring our necessities and wants ; and craving such things , as we stand in neede of ; for to this ; all our discourse tends ; this definition of prayer , includes and supposeth the other , which is an eleuation or application of the mynd to God : for

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I must first haue a man present, befor I canne speake to him; euen so, I must first, haue God present by the eleuation, or application of my mynd, to him; before I canne discourse, or speake with him. But you may inquire how you may haue God present; I say; his presence is framed by your vnderstanding, as you shall thinke fit, or most conuenient, for your purpose; as our Sauour, being a child, in the manget, shaking with cold: or as a man praying in the garden, and sweating water and Blood; or in any other forme, or manner, that he liued, on earth; is glorious in heauen, or in the most blessed Sacrament, where he is really, and truly, God and man; or by faith, supposing him to be within and without you, as truly he is, according to his diuinity; which is euery where, in all things, and in the most inward substance of your soul, and secret, of your heart; also when you are distracted, or not well able, to keepe his presence, in your mynd. you may pray inwardly, looking on some deuout picture, or image placed before you to keepe you recollected. see the 11. chap. of the presence of God.

2. To the end therefore, that you may proceede orderly and not confusedly, in this

this prayer; obserue the method, or manner heere set downe; by which, you may dispose your selfe, with due respect, to appeere before, and speake with so high a Maiesty; and spend the whole tyme of prayer with ease and profit; this doth consist in the vse of the partes in order.

3. The partes of prayer are six; to witte, Preparation, Lesson, or reading, Meditation, thanksgiuing, oblation, and petition, which is properly prayer. Every part of these, hath its owne office, and is of great importance, to be well vnderstood, and obserued.

4. Preparation, hath two partes, the first, remoues all outward impediments; as to expell, out of your mynd, the memory of secular affaires, vaine and idle thoughts, and such as are not of God, or tending to piety and deuotion; the other, procures an introuersion, and recollection, of the powers and senses, now free by the first, from worldly, and vaine objects: that all being at rest; the soul may more seriously, and attentiuely, apply her selfe to her negotiation with God, with whom she intends to treat, of high matters, as the businesse of her salvation, is; which requires a carefull,

and diligent application, without distractions.

5. For a man that hath many employments, knowing that at a certaine hour, he is appointed to haue audience of his Prince, or King, (which he much desired) about affaires of great consequence, will somewhat before tyme, rid him selfe of all other employments, so to dispose him selfe, without trouble, for that hour of audience; this is the first part; but this is not sufficient, for it is not enough, to rid him selfe of those occasions, if he did not recollect himselfe to consider carefully, what he is to doe, and what to say vnto the King. this is very plaine, and reasonable. he therefore hauing set a syde all occasions, as is sayd, he retyres him selfe into his chamber, or cloffet, giuing direction, to his seruants, or waiters, not to permit any come at him, least they disturb him; then he there applyeth himselfe seriously, to consider, the greatnesse and maiesty, of the person, he is to speake with; the manner how to behaue himselfe, and salute the King; and the matter, or businesse, he is to speake of, with him: in this the mynde is totally applied in recollection, and this is the second part of preparation.

6. In like manner, the hour of prayer; is the hour appointed for you, to get audience, and speake with your King; the great King of Kings, and Lord of all things; a quarter of an hour, or more, before that tyme, you must endeaour, to put all distractions, and idle cogitations (as is said) of what kind soeuer, out of your mynd; for with these you are often to much employed, and busied; this is the first part; to shunne company, retire your selfe, to your chamber, and read pious and godly bookes, helpeth much to this part.

7. Then enter into the cloffet of your heart, with all your powers and senses (as is said) and there consider, the dignity of the person, you are to speake with; the manner, how, and the matter, you must speake of; As for example; thus. I am shortly to haue audience, and speake, not with a worldly man, but with the true King, and creatour, of heauen and earth; that great God omnipotent, who giueth being, and life, to all creatures; in whose sacred presence, the Angells, cherubins, and Seraphins, and all the celestiall powers, doe tremble, and shake; if then, to worldly Kings, there must be so many ceremonyes, bowings, and kneeling

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things vsed, before a man, canne speake to them, as we dayly see; what must be donne, and what ought I to doe, going to speake with my God; the King of so great power, dignity, and maiesty, attended most gloriously, with many quires of Angelicall spirits, whose eyes, will be all together vppon me, obseruing what passeth? doubtlesse then, I must come before him, with great humility, reuerence and respect; and so behaue my selfe, that I may doe nothing, displeasing to his diuine Maiesty, or offenciue to his heavenly courtours. and this is the second part of preparation.

8. Then, the matter which you are to treat, or discourse of, being resolved vppon; at the hour appointed, and in the place of audience, to wit, of prayer, kneeling with great reuerence, say slowly and feelingly, the following Antiphon. and prayer.

9. Come o Holy Ghost and fill the hearts of thy faithfull, and kindle in them, the fire of thy loue.

The verse. Send forth thy Spirit, and they shall be created.

The responsory. And thou shalt renew, the face of the earth.

Let vs pray.

10. **O** God who by the illustration of the Holy Ghost, ha'st taught the hearts, of the faithfull; grant vs, by the same spirit, to vnderstand righteous things, and of his consolation, allwayes to reioyce. through Christ our Lord. Amen.

11. Then with great submission, before his diuine Maiesty say mentally. O what am I, or how dare I presume to come to thy presence, my God, and King, of infinit Maiesty, and glory? for I am nothing, but dust, and ashes, meate for wormes; and which is worse; a wicked sinner; who often offended thee, and deserued, thy wrath, and indignation, rather then any fauour; which makes me, with feare, and trembling, now appeere before thee.

12. But because thou art goodnesse it selfe; and as well, the God, and Lord, of sinners, as of the iust, (hauing all power ouer both; and art very desirous of the good, and saluation of all thy subjects, being infinitely mercifull; and can'st forgiue, more in an instant, then I haue donne, or euer canne commit) with
a most

a most humble and submissiue heart, yea, with shame, and confusion, I doe come to thee, o most mercifull, and great God of glory; being a grieuous sinner, yet desirous to amend my life, and neuer more offend thy diuine Maiesty; wherefore I humbly beseech thee, not to cast me from thy presence, but giue me audience my deere God, and incline thy cares and heart, my gracious King vnto my words, and heare what I shall say: for I will not despaire, but confide in thy mercy and goodnesse, and doe humbly begg of thee to grant me thy grace, that I may truly open my heart, and make the cause of my soul known vnto thee.

13. These or the like words of your owne, you may vse; Then read in some pious booke, or call to mynd, the matter which you red before, and did prepare, and intend to speake of, so possessing your selfe of the quality of the businesse by reading; which is the second part of prayer.

14. Then beginne the third, which is Meditation; by which you doe consider that matter or subiect, with all its circumstances, and conueniences, as how it was, is, or may be, for your spirituall good, and profit; what, and how
great

great a benefit it is, to you; or you may get thereby, and what obligation it doth cast vpon you. As for example, suppose that the matter read of, and you are to consider, or meditate vpon, is, how Christ our Saviour being stript naked by the Iewes, is fast bound to a pillar, most pittifully whipt, his sacred flesh torne with many heauy lashes, and his whole body, bloody all ouer; this you frame in your mynd; and him in this case placed before the eyes of your soule adore, laying quietly and slowly in your heart; who is this so pittifully tormented and torne? this is my Sweet Iesus, whom the Iewes did, seeke to put to death.

15. O Iesu art not thou the sonne of the Eternall Father? art not thou the glory of the Angells, the ioy of heauen, the loue of mankind, and the innocent lambe, who came to saue thy people, and take away the sinns of the world? art not thou o my Iesu, as well God as man? how come's it then, that thou art thus abused and tormented by cursed sinners, the wicked Iewes?

16. Looke on him in that pittifull case, with a tender heart and a compassionat eye, and rest in that sweet aspect, without more words, as long as you canne;
for

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for so, you may be easily moued to some deuotion, inward feeling, or pious affection; in which you may remaine, repose, and delight your soul, with that spirituall gust, vntill your affection begin to decay; and if you may spend the whole tyme of prayer, in that view, and sweet affection, doe not discourse, but rest in that repose;

17. For the end, for which we meditate, is, to moue the will, to some good affection; which once had; meditation, or discourse is needelesse, and will rather hinder, then profit the soul; which remaining in any pious affection doth spend the tyme very profitably.

18. But if you be not moued, or the affection groweth cold; go on with your meditation or discourse thus: O Lord how spitefully are they striuing, who shall abuse thee most, strike the greatest stroke and put thee to most torment and paine? and, consider that when they haue rested a while they begin againe, as it were in your presence; and what opprobrious and iniurious words they speake vnto him, laying, heavy lashes, on euery syde; and not as much as one, to fauour him, or take compassion vppon him: then looking at him; rest in that sight,

as

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as is formerly said, (without forcing your head, or heart: for all violence or force, in this sort of prayer, doth hinder the spirituall profit, and hurreth the bodily health,) and if in this, you get no feeling, or your deuotion, or affection (if any you had) doth decay, suppose that our Sauiour desolat, all alone, among that wicked crew, is lookeing after an eye vppon you, with teares trickling downe. Then addresse your speech vnto him, saying.

19. O my deere Lord, I see thee forsaken, by thy Apostles; and left to the cruelty of thy bloody enemyes; and none to attend, or comfort thee; In what, my deere Iesu, canne I serue thee? it grieues me, to see thee (who art the beauty of heauen) in that desolat and wofull case; I will my God, remaine heere, and will not part from thee; that, at least, I may be partaker of thy inward grieve, if I cannot be of thy outward paine; I wish my God that I could be some content or comfort vnto thee, who art the only comfort of my soul;

20. These or the like words, may be inwardly said, very feelingly, not rashly, nor hastily; but slowly and attentiuely; that the substance, of what is conceaued,

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ceaues, or said; like water into a sponge, may soake into the inward depth of the soul; which will cause her, with great alacrity of spirit, to continue long in prayer; or it interrupted, to returne willingly to it againe; which is of great importance;

21. I must confesse, that the content, which in meditation of his Holy passion, is often had, is very great: but am sorry, that so few, haue a feeling of it, by reason they doe not vse this sort of prayer; nor try how sweet our Lord is, to all that through loue doe come vnto him. But if in what is said, you are not moued, nor find any gust; goe forward in your discourse, saying vnto him, as yet looking vppon you; my deere and louing Lord, I see thy affliction, to be great; I beseech thee let me know, for what, or for whom do'st thou suffer those grievous paines, and torments? for paine and punishment, are due deserts of sinne; thou neither did'st, nor could'st sinne; neither craft nor deceit was found in thee. why then, or for whom, wert thou so cruelly tormented?

IOHN. I. 22. True it is, that thou art the Sauour
v. 47. of the world, who wert long expected;
 and art come to saue thy people from
 sinne

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sinne and Sathan; thou art the innocent *Math.*
 lambe, which takerh away the sinns of *1. v. 29*
 the world, as holy Baptist said, so that *Ioan. 1.*
 thou cam'st to saue my soul; but o Lord *v. 29.*
 what meane this thy paine and punnishment?
 I deserued punnishment; and not
 thou; but I see, that what I could endure,
 were no satisfaction for my sinns, being
 of infinit malice, deseruing infinit pun-
 nishment: therefore, to set me free, from
 all; thou ha'st taken the punnishment on
 thy selfe (through loue) which proceed-
 ing from thee, and offered vnto thy
 heavenly Father, is of infinit value and
 satisfaction; and thus thy painfull suffer-
 ing is for me.

23. O life of my soul, what am I? or
 what is there in me, worthy of thy loue?
 that thou, the Sonne of God, and Lord
 of heauen and earth, should'st so suffer
 for me? O purity of the Angells, my
 sinns, haue put thee to that paine; my
 sinns haue so tormented thee; by that
 great punnishment, and thy painfull
 wounds, I see how hatefull to thy hea-
 uenly Father, my sinns are; who so seue-
 rely doth punnish them in thee, his only,
 and deerly beloued sonne; O cursed
 Caitiffe, o wicked wretch, that I am: who
 haue so sinned; woe is me, who liued to
 see

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see thee my God, for my foul offences, in that pittifull plight. O deere Iesu, what shall I doe? what shall become of me, who haue so wickedly tormented thee? o what shall I doe for that louing satisfaction of thyne, made for me? if in this, you haue any sweet gust, or feeling of sorrow, compassion, or tender affection, rest, as is said, in it with content.

24. This donne, consider that our Sauiour by his suffering, made satisfaction to his heavenly Father for your sinns, and the great torments, which in hell yow were to suffer for them; which is a great and speciall benefit, that ought to moue you, to take compassion vppon him, to hate sinne, doe penance, and be very thankfull to his diuine Maiesty for his loue: in suffering for you: and consider what a great obligation to serue him, euer after with more fidelity and sincerity, he hath cast vppon you, procuring your saluation with so great paine merely of his goodnesse and loue: without any merit or desert of thyne.

25. This well considered, and your soul well possessed, of this her obligation; she may say with a true feeling: blessed may'st thou be my God, for all thy fauours: I doe acknowledg and confesse,

esse, this to be so great, that it doth oblige me for euer, to thy loue and seruice. O Iesu, how admirable, how excessiue great, is thy loue to me, dust and ashes, the worst of creatures, the greatest of sinners? O vnspeakeable fauour, o Vnex-
 plicable benefit: o Lord, thy goodnesse *Psal.*
 is incomprehensible, and thy mercy, is *147. vj*
 truly farre beyond all thy workes. and 9.
 thus endeth meditation: whose office is
 with reasons, to moue the will, to ac-
 knowledg Gods benefits, and to induce
 it, to loue and gratitude.

26. For if you meditat on sinne, and
 that thereby you offended God, who
 might cast you into perpetuall tor-
 ments (as he did Lucifer and thousands
 more) yet did' not: whar a benefit this is?
 to bere with thee, and expect thy repen-
 tance and conuersion? if the paines of
 hell, be considered; how often did' you
 deserue them, by breaking the lawes of
 God? yet this punnishment was not in-
 flicted. then when you were in sinne, and
 thereby the slaue of the deuil; how many
 sweet inspirations, and remorses, of con-
 sciene, had you from God? which by the
 benefit of his holy Sacraments, brought
 you to the state of grace, and freed you,
 from the power of Sathan; which is no
 small

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small fauour, nor donne, to many thousands, that doe rott in the filth of sinne, and will be eternally damned.

27. If you thinke of death: how often by it might you haue beene deprived of your life, and tyme of repentance: when in sinne, you might haue perished body and soul for euer: which by Gods goodnesse, and mercy, was preuented: though daily many others are suddenly dead; and God knowes, in what case: if you consider the ioyes of heauen: which you lost by sinne: and see, that it is recovered againe, and purchased for you, with no lesse prise: then the Precious Blood and death, of Christ our Saviour: what a high obligation, doth it cast vpon you, of some requitall of loue? you see, how all these, and what else, you can consider in prayer, doe plainly appeare, to be great benefits, of Almighty God; to the knowledg and feeling vnderstanding of which; meditation doth bring you; and consequently, to be thankfull, to loue, and serue his diuine Maiesty, with great sincerity and fidelity. I haue written these examples briefly, to help you, the better to meditate, and know what to conclude vpon; out of what you doe consider.

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28. The next part of prayer in order, is thanks giuing; for when you perceauē (by what you haue meditated) that you receaued a benefit, from God; stand it not with reason that you should not only acknowledg the fauour; but also giue him thanks, in the best words, and expressions you are able, or canne make your thankfull mynd knowen? which may be thus donne; o Lord, my God, the true loue, and most faithfull friend, of my soul; when, or how shall I be thankfull vnto thee for all thy gracious fauours, and gifts? and for this particular benefit, bestowed, and donne vnto me poore sinner, wholly vnworthy of thy loue? O my deere Iesu, how shall I requite this thy tender affection? o how shall I serue thee? or wherein canne I please thee? Oh how shall I praise thee being what I am? o how shall I honour thee, my God, who ha'st so highly exprest thy loue, and desyre of my saluation, in this great benefit? O most louing creatour, how neere and deere to thy sweet heart, thy creature is & rest in this, (as is said) if you canne; looking on him with a reuerentiall and louing affection.

29. Then to conclude say, o most amiable Iesu, this expression of thy loue,

doth wound my heart, it is sufficient to draw vnto thy loue, all the hearts of the children of Adam: And for my part, I wish my deere and louing Lord, that my heart were wholly inflamed with the fire of thy diuine loue; that I might neuer rest from praising and louing thee, and being thankfull for thy suffering thus for me, what my wicked sinns iustly deserued?

30. Therefore I beseech all the creatures of heauen and earth, in my behalfe to be thankfull vnto thee, and praise thee my God for all eternity. O comfort of my soul, deere Iesu, I wish I had as many hearts burning with more then Seraphicall loue, as there euer were creatures, are, shall, or canne be; all which, I would most willingly employ, in louing, praising, and giuing thanks vnto thee, for this thy louing benefit. O supream goodnesse, true life of my life, thou art the treasure of heauen, and thy merits doe infinitely exceede all loue and praise of thy creatures; therefore I humbly pray, that thy owne goodnesse, and all thy other attributes and perfections, in my behalfe, may praise thee, and be thankfull to thy sweet selfe for euer and euer. thus endeth thanksgiuing.

31. Oblation (which is the next part) followeth consequently, consisting in this, that the party who receaued a benefit, would in what he could, not only in word and affection, as in thanksgiuing but likewise, in worke and deede, requite with some gift, the loue of their benefactor or frend; for a gratefull mynd, is neuer content, to be thankfull in words only, (as many wordlings doe) but it allwayes thinkes and considers, in what manner, seruice, or gift, to requite the benefit or fauour donne; which may be thus exprest.

32. O most louing Lord, and Sauour deere, who through thy goodnesse and loue, without any merit or desert of mine, ha'st endured those iniuries, and painefull lashes, rather then I should eternally perish; though I haue not those desired hearts and tongues, to employ in giuing thee endlesse thanks and praise; and to be thine for euer; yet I offer vnto thee, my good will and affection, and likewise my heart and soul, with true sincerity, in vnion of the loue and affection, with which all that are in heaven, and earth doe truly loue, serue and praise thee; yea, and my body and soul, and all the powers of both; I doe willingly

and heartely configne vnto thee O most louing and bountifull Iesu. to be only employed in thy loue and seruice euer heereafter though I should suffer death it selfe thereby.

33. O deere loue the ioy of my heart and soul; I doe also offer vnto thee a firme purpose, and resolution, for thy loue, to abhorre, and mortify in my selfe, what soeuer I shall know to be displeasing vnto thee; but chiefly this vice, and passion (name it) which I am inclined to; and with the assistance of thy holy grace, had rather dye and be torne in pieces, then once giue way to it; or offend thy diuine Maiesty in that, or any other thing what soeuer. and to this end, I doe resolue to take on my selfe, some penances; and in particular, this weeke to fast one day, or more, on bread and beere, and to discipline my selfe once, euery weeke, for this moneth, and exercise my selfe in this vertue, (name it) which is contrary to my passion, or vice; by making dayly, some acts therof; that with some token of gratitude though it be but very litle, I may shew my willingness to requite thy loue.

34. For I doe know my God, that good resolutions and vertuous acts, are grate-

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gratefull vnto thee, and of high esteeme in thy sight, much more being well performed. But obserue that no pennances must be vsed, (notwithstanding your resolution) without the aduise, or leaue of your Ghostly Father, or spirituall director, by whom you must be guided; for he represents the person of, God, to allow of, or not, what you resoluē vpon, to doe for his loue and sake. and thus endeth oblation.

35: Now followeth the last part which is properly called prayer, that is, Petition, for by this, we begg, and aske, as being poore and needy, of that great God, rich, and powerfull King, (whom we certainly belieue canne, and will grant our desire) to helpe, and relieue vs in our necessities, and bestow what we are in want of. as thus, My omnipotent and most bountifull Lord, most mercifull and gracious King, (whose hands are allwayes open to the needy, and whose willingnesse to assist the distressed, is greater, then their desyre to be relieved, and without whom we are, and canne doe, nothing;) experience hath made me to know my owne weaknesse, frailty, and vnconstancy in any good; for I often fayled in performing

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vertuous and godly resolutions, formerly made, for the amendment of my life; which causeth me humbly, to confesse, that of my selfe, I am truly nothing, and canne doe no good; Therefore my God, take compassion on me, leaue me not vnto my selfe, grant me thy Holy Grace, to be constant in my good purposes; otherwise I shall fall, and slyde away, like water, whose steps are not perceaued; my resolution will fall to nothing, and I shall be as if I were not; hauing nothing whereby to subsist.

36. I am poore o Lord, and thou art rich, to all that will come vnto thee; I am in great want, and doe stand in neede of the assistance of thy Holy Grace, being what I am, which makes me o most bountifull, benigne, and Gracious king, heere prostrat to adore thee with body and soul, in the presence of thy holy Angels, and of all thy creatures, acknowledging that thou art all powerfull, creatour of all things, independent of any, and all depending of thee. all goodnesse, is from thy goodnesse; all power, from thy power; all beauty, from thy beauty; all wealth from thy wealth; all loue from thy loue; all grace from thy mercy; and to conclude, without thee my God we are meerely nothing.

37. The

37. Therefore I most humbly beseech thee, and earnestly begg, for thy goodnesse and mercy, that thou wilt commiserat my case, and as thou ha'st graciously inspired, those good purposes, and godly resolutions, (for they are from thee, and not from me) so thou wilt be mercifully pleased, to grant and giue me, the particular assistance of thy Holy grace, that I may be thereby enabled, to amend my life, and through thy true loue, to execute, and performe, what I haue now purposed to doe for thy sake; and principally to ouercome my euil inclinations; and vterly abandon and forsake this vice of (A) by which I doe most offend thy diuine Maiesty, that heereafter all my thoughts words and deedes, may be highly, and purely to thy honour, glory, endlesse praise, and my soul's saluation. Amen.

38. If in this you find your selfe moued to any pious affection, rest sweetly in it as in the other partes; then pray for the soules in Purgatory, the Holy Catholicke Church, conuersion of sinners, extirpation of heresy, your parents, friends, benefactors, and other necessities commended to your prayers, or what else you please; then commend

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your selfe, and all the rest, to the Blessed Virgin Mary, and other saints as your deuotion serues; heartely desiring their assistance, intercession, and protection. And so you end the last part, saying the Antiphon of our lady.

39. O Holy Mother of God, vnder thy protection we seeke our safety, despise not our petitions in our necessities; but from all danger, O Glorious and Blessed Virgin, allwayes deliuer vs.

¶. Pray for vs, o Holy Mother of God.

¶. That we may be made worthy, of the promises of Christ.

Let vs pray.

40. **O** Lord God omnipotent, through the holy merits of the B. Virgin Mary, I most humbly pray, that thou wilt grant vnto me, what I haue desyred of thee, and giue me grace, to performe in deede, those good purposes which I haue offered vnto thee, and dayly to increase in vertue and sanctity of lyfe. Amen.

41. Obserue that you are nor tyed to those words in the parts of prayer, layd downe; but you may vse what words, God shall inspire, or such as you shall find

find come soonest, and with most facility to your mynd.

THE III. CHAPTER.

Profitable aduises concerning the vle of Prayer.

1. **F**irst you must be carefull, to observe and keepe a certaine hour, for prayer, morning and euening; which you must neuer omit; but on very great necessity. our Holy Mother S. Teresa, euen in her iorneyes, traauailing from one place, to an other, did keepe silence, and caused her companions, to doe the same, when the hour of prayer came; commending themselues the best they could to God; and to that purpose she carryed a litle bell and an hour-glasse with her, as she went;

2. Be not dismayed if soone you cannot gaine a facility in praying; for believe it, the tyme will quickly come, and it will not be long, before you taste the sweetnesse thereof; none canne be perfect the first day in any trade; tyme will perfect all; this makes men labour with patience, in winter, expecting the fruite of summer,

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3. Make no great account of distractions, and idle thoughts, which many are troubled with in prayer, when they are not voluntary, but you doe your best endeaour, to cast them of, when you take notice of them; for your resisting of them, is very meritorious; though you did nothing else; because, to haue these thoughts, or be without them, is not in our power; but when they come; to accept of, and intertaine, or resist, and reject them; that is in our power; no man canne haue good thoughts, or be without euil thoughts, when he please: but the one comes from God, and the other from the enemy; who dorth vse to multiply them, in tyme of prayer; to vex vs, breede a disgust in vs, and that thereby, we may conceaue it, a thing very trouble some, and in a manner vnpossible to be acquired; that at last we should omit it, all together. this is his ayme, for he well knowes, that by this prayer, we doe dayly secure our selues, more and more from him, and his wyles; and drawe neerer and neerer, to God; which he cannot endure, and would hinder, if he could. and beleue it, your tyme is well spent, though you did, but put of these thoughts, the whole hour of prayer; for
in

in this, you fight for gods cause.

4. When you find your selfe, so distracted, that you canne hardly think vpon any good thing; suppose in your mynd, that you are cause thereof; and therefore, with profound humility, prostrat before his diuine Maiesty, examin your conscience, and likely you may find, that you committed some small sinns, or not prepared your selfe for prayer; or not performed your good purposes; or not answered some holy inspirations; and if you find none of these, at least acknowledg it, to be a iust punnishment, for the sinns of your life past; and that you are truly, vnworthy of any consolation, or heauenly visitation, being such, and so vngratfull a sinner; and that you are more then well delt with all, to be admitted to his holy presence. for this humility doth highly please his diuine Maiesty, and doth often moue him, instantly to giue vnto the humble soules, great comforts, benefits, and graces.

5. Commonly you must vse all the partes of prayer, in order; vntill you be well practised in them; by reason, in tyme of aridity, when you canne haue no gust in one part, you may passe to another; and so without trouble or loath-

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somnelle, you may spend the tyme of
 prayer, if not with content and comfort;
 yet with profit. For as its said in the begi-
 ning, these partes of prayer, are placed
 before the soul, as so many diuersityes of
 meates, that if in one she get no gust, she
 may take of an other, and so tasting of
 each, it is like, she may get content and
 satisfaction, in some of them, please her
 pallat, and sweetly refresh her selfe, after
 her long labour taken, in discoursing;
 seeking to find that spirituall foode. and
 be sure to spend more tyme, in the affe-
 ctive partes (which are the three last) then
 in the three first, which are only prepara-
 tive or dispositive; but as is sayd, if in
 any part you be moued to some pious
 affection, remaine in it, without inward
 words, lookeing on the obiect, and affe-
 cting it, as long as you canne; though it
 be in the very first: for God giues this
 feeling, perhaps in the beginning, other
 tymes, in the middle; and some tymes, in
 the very last: but whensoever it is giuen,
 esteeme it very much, giuing hearty
 thanks: take sufficiently of it, and be
 carefull, that your affection through too
 much feruour, doe not drowne, or ouer-
 sway the vnderstanding; for when it is
 vehement, with too great sorrow, or ioy
 of

of spirit; doe not force or forward it; for that will stifle or choake the spirit, but either sweetly rest in it; or diuert your mynd, on some other pious object; for this, as cold water cast into a boyling pot, will asswage or qualify, that litle pot of your heart, which is ready to runne ouer, with the too great heat, of the fire of loue, which the Holy Ghost, hath left burning in your soul; and experience teacheth. (as is formerly said) that all violence, or force, hurteth the body. hindreth the soul's spirituall profit, and causeth her, to feare, and loath to go to prayer; by reason of the paine she is put to, in that forcing. For faine she would enioy totally what she loues; and she forceth her selfe to this, which cannot in this life be had, by all our endeauours possible; for it is not in our power, but must come by gods holy gift, when he please.

6. Also, if you be in any great aridity, or drinesse of Spirit, doe not force your selfe; but in your desolation, with humility, acknowledg, your selfe vnworthy of any fauour, by reason it depends of the good pleasure of his diuine Maiesty, and its beyond our reach, to haue those comforts, and feelings; and esteeme it a

speciall fauour, (as truly it is) to be admitted to his holy presence, on any rearmes to treat with him concerning, your reconciliation, and saluation; hauing so often formerly offended, and wronged him: and giue him, very hearty thanks, for this fauour and benefit; this is the true way, and must be obserued.

7. If through, weaknesse, frailty, or negligence, you fall, or fayle in the performance of your good purposes, or commit some small sinns, or imperfections; be not impatient with your selfe, for this afflicteth many, troubleth the mynd, disturberth, dismayeth, and deiecteth the soul, makes her forsake prayer, and keeps her from going on heartely in the seruice of God; a discontented and vnquiet mynd cannot pray well; Therefore in such occasions, let not your passion sway, but with all submission go to his diuine Maiesty (who is more a louing Father, then a rigourous iudg:) confesse your frailty, and disability, of which he is very sensible; and well knowes our weaknesse, and will haue vs to vnderstand and acknowledg it; and that we, of our selues canne doe nothing, but must disside altogether in our forces; and place our whole trust and confidence in his

his omnipotent goodnesse; who will giue vs the victory ouer our selues, if we be perseuerant in our holy exercises, and his seruice; and nor doubt of his assistance and help: for he is so good, that seeing your fidelity, and desyre to please him, he cannot but reward it abundantly, though he differ's it for a while: Children learning to goe, doe get many falls, by reason of their weaknesse; yet crying to the nurse, with her help, they allwayes rise againe: euen so, you are but a suckling, as yet, learning to goe in the way of vertue, and perhaps, you get many falls; then cry to God, your good nurse, and with his holy assistance and grace: you may rise againe as often: vntill at length, you may goe with out feare, or any great danger.

8. It will also comfort you much; in these aridityes, desolations, and temptations, to remember, and call to mynd, how our Sauour was sorely tempted, and had very many crosses, inuiting vs, to carry our crosse, and follow him; for he who doth not carry his crosse and follow me, (said he) is not worthy of me; that is, to be my disciple, or gaine my loue, and the fauours which I am wont to bestow on my true seruants; The way of the

Math.

10. v. 3

38.

1 Mr.

14. v.

27.

the crosse is the Kings high way (as they say) to glory, and the crosse, is the liuery of Christ our Sauour; and by this, his true seruants, are knowen, from the seruants of Sathan, and the louers of the world; who for human pollicy doe dissemble, and stop their passion, without merit; and others, will not endure any trouble, or crosse, for vertue, or the loue of God, or human respect; but must haue their humour, though it be but to fret in passion, and chafe them selues, with rageing words, and reuenging thoughts; to their ruin and vndoing; but in the way of the crosse, the seruants of God euer did, and still doe follow him, to his kingdome of endlesse felicity?

9. Consider their liues and deathes; which is able to encourage thee, to go forward with great content, and hope to overcome all difficultyes, and to accept with patience, all crosses, and afflictions, that shall occurre; as tokens of loue, sent vnto you, by his diuine Maiesty, for, whom he loueth, he chastiseth; moreouer he knowes best what is conuenient and fitting for euery one; and therefore he giues to some, sensible deuotion, with many sweet teares in prayer, because they are weake spirits, and must

Heb.

11. v. 6

Apoc.

3. v. 19.

must be fed with those sweet milksops of consolations; otherwise they would not goe to prayer; others like hyrelings, goe to prayer, in expectation of a reward, of some comforts and consolations, which now and then they felt in prayer; and this doth forward them in the practise of vertue; more then the love of vertue; & others God giues consolations, and crosses, with severall temptations, by turnes; this, to try and harden them, and that to comfort and encourage them; least with the trouble and difficulties, of temptations, they should returne to the flesh pots of Egipt; that is, the pleasures of this world, which once they did' forsake, and so loose all.

10. Others for a long tyme, haue nothing to feede vppon, but the hard crusts of temptations, aridityes, and desolations; yet they go on, very heartely; for they doe not value, nor much esteeme those sensible deuotions and consolations; neither will they serue, for hyre; but as louing children, serue their heavenly Father, to please him, by reason it is his businesse and will; and like faithfull subiects and true champions, serue their King, ready on their owne cost, to vndergoe any labour, or seruice whatsoever

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foeuer, to shew their loyalty and sincere affection to his diuine Maieſty, whose honour and loue, they esteeme more, then all the consolations and troubles that they may haue in this world; this is the life of saints, which we must imitat if we desyre vertue and true perfection; these rather kneele in prayer, with aridity, resisting stoutly distractions, idle, and vaine cogitations, then for want of consolations, depart from prayer, or not go to it, as many doe; for they seeke not their owne ease, and content but to doe the will of God; knowing full well, that the scope of all their exercises, is, to honour and serue God through loue; and that true deuotion doth consist in a prompt and ready will to please God in all things; and conforme our will, to his, happen what may: and commonly, they that from the begining, goe on this way; in the end, they haue many celeſtiall comforts, visions, and reuelations.

11. Lastly when prayer is ended, doe not suddenly diuert your mynd, or apply it to outward affaires, but sitting, standing, or walking reflect carefully, on what you did in prayer, call to mynd the benefit, thought vppon, the good resolution.

olutions, and purposes you made, for the amendment of your life, and better serving of God euer after: and what in particular you intended to doe in requitall of that benefit, and his loue towards you; for generall resolutions doe bring little profit; therefore what you purposed in particular to doe, be carefull, to put it in execution; and to haue somewhat about you, to make you mindfull of it: as a few stones or beades to hang where you most vsually put your hands, that touching them, you may call to mynde, what you intended, and ought to doe, for the loue of God; and in this, you must be more exact, sincere, and punctuall, because you past your word, to God; then you would haue bene with any King, or Prince, if you had promised to doe somewhat for them, with whom, you would not dare, nor presume, to breake your word, though it should cost you your life and estate.

12. This reflecting, on what was done in prayer, is of great importance for your spirituall profit: because we are very apt to forget those spirituall things, chiefly beginners, (for this to them doe most belong), who are easily allured, and carryed away, by what is more pleasing

ing to our sensuality, which as yet is not mortified, but very powerfull in vs. It will be very profitable to you, to read these aduises often.

THE IV. CHAPTER.

Instructions for those that cannot discourse and therefore in prayer haue no content.

1. **S**OME there are, that cannot discourse nor frame similitudes nor reasons, to helpe themselves in prayer, and therefore are often in aridity, not knowing what to doe. it will be good for these, to read often, the former aduises; they may also, encourag themselves by the examples of others, that were gods great seruants, and suffered in their beginings, many difficultyes and great aridity, in prayer; as our holy Mother S. Terefia, who in her life sayes that for eightene yeares, she had no spirituall consolation, neither could she discourse; but did helpe her selfe with good bookes, and pictures, when she went to prayer; also the venerable Father, Iohn of Iesus Maria, though a most learned man,

man, and one of the most eminent that were in his tyme in matters of Spirit (as his writings doe testify) yet in all his life, he neuer had one consolation in prayer; but his sanctity was not therefore, the lesse, yea, rather, much more; and this grace he had, that what afflicted person came vnto him for aduise, he allwayes started much comforted, and ioyed in Spirit; the vncorruption of both their bodies, doe well shew their purity and sanctity; this called to mynd, will be a comfort to the afflicted, in aridity.

2. VVhen they goe to prayer, though they doe nothing else but think that God is within them, and euery where about them, (without framing any similitude) and to renewe this thought often, making some act of reuerence, adoration, and respect to so high a maiesty; of contrition, for hauing offended so great a God; of humility, as being unworthy, to be in his holy presence, through the foulness of their sinns; of thanks, for his benefits, or of loue, and praise, for his goodnesse, and mercy; will be very acceptable to God; and thus they may passe the whole tyme of prayer without tediousnesse;

3. At other tymes, they may say these
or

or the like words; My God, I did not come hither, to please my selfe, nor to haue other consolations, then to please thee; nor to doe my will, but thyn; if then, it be thy will, not to comfort me at present; but leaue me in aridity, I will with thanks content my selfe, and for thy loue, kneele heerein thy holy presence, so I may therein doe thee, some small seruice, which I hope my God, thou wilt gratfully accept of, seing that I am vnprofitable for more. Moreouer, when they cannot recolle& themselves, it will help to haue a deuout picture, or image before them, of our Sauour, or some Saint; that looking on it, their thoughts may be employed, in the mistery there represented; or this, or that thing donne by that Saint to please God; this will not only help recollection, but also moue to deuotion, sweet teares, and a desyre to follow and imitat their example.

4. It will also at other tymes, help recollection, to haue some deuout booke (as our Holy Mother had going to prayer,) wherein to read, as often, as they see them selues carryed away with many thoughts; by reason they cannot discourse, and then to shut the booke and thinke yppon what they read; that so they may

be inwardly employed vntill God of his goodnesse, seeing their diligent care, to please him, may either visit them, with his holy grace, and giue them a feeling of his inward presence, for their comfort; or leaue them in their aridity, and troublesome thoughts, for their greater merit, whiles they stoutly resist them. for they fight for him.

5. It may likewise much auaille in prayer, when they know not what to doe, to runne ouer the life of our Sauour, in a generall manner, from his infancy till his passion and death, only to keepe the mynd employed in good thoughts; and it is like that in some one part, they may haue a feeling of their sinns, of his loue, or some other good affection.

6. It will be also to good purpose, when they are troubled with many vaine cogitations; to think and consider that God only is so powerfull, that with a word, he created the whole world; that he is also, infinitely wise, in creating many admirable, rare varietyes of creatures; and that he is vnspeakably provident, ordering and disposing, ruling, and gouerning all with such great harmony and conueniency that it surpasseth all vnderstanding. then to thinke on his greatnesse,

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nesse, goodnesse, mercy, maiesty, and glory; also of his great loue, to mankind, more then to the highest Angells; for he neuer did' for them what he did' for vs, thus to spend the tyme; going from one point to an other, will keepe one from idle thoughts; and delight the mynd in good ones, till prayer be ended. and if you canne rest in any of them, offer your selfe to his diuine Maiesty, and shew a willingnesse and readinesse to please, and serue him, if you knew how, or wherein.

7. Moreouer our Holy Mother S. Teresa appoints a very good employment for a soul in this case; which she thus describes; You must compare your soul to a yongg gentlewoman who is to be preferred to a husband; for first, she considers what his parents are, and what calling, and estate they are of; then she must know, what her husband is to haue out of that estate for their present maintenance; also what condition and naturall disposition the young man is of, with whom she is to be, during life; and whether she may conforme her disposition to his. that with quietnesse and content, they may liue together.

8. The soul is the gentlewoman, to be

be espoused to Christ our Saviour. she then may consider who his parents are, what calling, and estate they are of, and what thereof shall come to thers share; his father is the king of heauen and earth, he is supream Emperour of the world. he has a most vatt estate; for all things belongs to him, and he loues his sonne so deerely, and tenderly that at present he has put him in possession, and made him Lord of his whole estate, to rule and dispose of all, as he shall think fitt: and as for his naturall disposition, he is so gracious, affable, beautifull, and amiable, that none canne be more. to conclude, there is nothing in him, but goodnesse; he is voyd of passion, but full of vertue, and therefore his heauenly Father, must haue his spouse to be of the like condition or at least not vicious; but humble, louing and affable.

9. Then consider, whether you may attaine to this so great a preferment? what may hinder it, and by what may you obtaine it, being of so great importance for your aduancement? an immortalized and proud spirit, hinders it; for God cannot endure them; a humble and louing soul, is his choyse; who then should not strue to be such a one, to purchase so
C great

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great a good, and a happineſſe which is eternall; a ſweeter louer cannot be, a better kingdome or greater wealth there is none; more content and ioy may not be, then to be his ſpouſe, and liue with him, in endleſſe felicity; thrife happy are they, who come to this bleſſed preferment; in this delightfull conſideration, the whole tyme of prayer, may be ſweetly ſpent. and as neere as they canne, all the partes of prayer muſt be vſed in their order.

10. It may ſerue well likewise, to ſay mentally ſome deuout prayers, chiefly the Pater noſter, Aue, and creede, with great attention; conſidering, briefly, what the meaning of this petition, or of what you ſay, may be; as; what is vnderſtood by (our Father) then you are to conſider the condition or property of a good Father; and how louing and good a Father God is to you, that you as his child may loue and ſerue him in all obedience; and ſo of the reſt: with this you may paſſe the tyme very profitably. Yet obſerue, that you muſt not commonly giue way to your imagination to runne vppon many things, but for the moſt part vppon one matter, or point of ſome miſtery; by reaſon the ſoul will gaine an euil cuſtome thereby, and be hardly well ſetled,

settled, or recollected in any wise; which is a great obstacle to contemplation, to which we tend in prayer.

II. For you must vnderstand that all the remedies heere written, are only to be vsed in necessity, and in tyme of great aridity, and distractions; or when one cannot by reason of the want of discourse, settle in any one thing: and therefore these remedies, are to be applied, to keepe the mynd so employed in tyme of prayer, that distractions may haue no place; so that the soul by the vse and custome of godly thoughts and the very powers and senses, will take such content in that inward recollection; that of them selues, they will fall into it, in tyme of prayer; for the inward content and sweetnesse, proceeding from the knowledg of truth, and spirituall objects, will allure them farre more forcibly then any outward things; many seruants of God, were so inwardly with their powers and senses employed, that outwardly they made litle vse of them; and that only for necessity, or charity; of these were S. Bernard, our Holy Mother Teresa, and others; but howsoeuer humility, loue and perseuerance will gaine all; for where loue is,

it cannot be idle, and they who loue most; will labour most, for their beloued. the desyres of such as cannot helpe them selues with discourse in prayer, are often great and many, to serue and please God, whom they loue; but wanting discourse, and vexed with idle distracted thoughts, which they are continually resisting, they must suffer much, to passe the tyme, in some recollection; and in this they shew their loue, and doubtlesse their merits and reward are great;

13. For he is scarce worthy of thanks, that goeth often to prayer, when he canne passe the tyme with a sweet and pleasing discourse, by which he may be easily moued to good affections, wherein he may be so contented that the very content and ioy of mynd, may keepe him recollected: but the other goes to prayer, with feare, and as to a torture, yea with great repugnance, the poore soul, loathing in a manner those difficultyes and troubles, which she is wont to suffer in prayer; yet for his sake, whom she loueth, more then her selfe, she will not omitt her prayer; therefore his diuine Maiesty seing her fidelity and perseuerance, at length taketh compassion on her, and bringeth her to contemplation,

tion, and perhaps to quiet prayer, wherein she needs no discourse, but with a sweet repose of all the powers and senses, doe rest with vnspeakable ioy in the loue of her beloued; whom then she perceaueth feelingly present in the inward of her very heart and substance; and this ioy is so excessive great, that she esteemes all her labours, more then sufficiently rewarded, though, they were as many againe.

14. It is to be noted, that these soules must endeauour to keepe great purity of conscience, and often to frequent the Holy Sacraments of confession, and communion; and it well be very necessary for them to be practised in making acts of all vertues, but chiefly, of humility, contrition, patience, obedience, conformity to gods will; and charity; by reason, in tyme of aridity these will supply the defect of discourse and inflame the soul with loue, and godly desyres, and cause her not feeble the tyme passing, and at the end of prayer leaue her with content: if you please you may vse at those tymes such iaculatory prayers as these:

15. My God thou know'st my disability and ignorance in all that is good,

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2. Cor. and that of my selfe I cannot haue as
 3. v. 4. much as one good thought, but all must
 come from thee; direct and teach me o
 Lord allwayes to desyre to serue and
 please thee, and in all things, to fullfill
 thy holy will.

Prov. 16. Thy delight my God, is to be
 8. v. 31. with vs, grant I beseech thee that I may
 take delight to be in company and con-
 uersation with thee.

17. O my life, deere Iesu, when, or
 where canne I be better, then with thee?
 or when, or where o my only good, can-
 ne it be well with me, to be without
 thee?

18. O most louing and amiable Iesu,
 thou ha'st no good, by being with me;
 but all my wealth and health, my com-
 fort and only good, is to be with thee; by
 whom all goodnesse and blessings comes
 to me;

19. Thou ha'st o Sweet Iesu, suffered
 much for loue of me; why should not I
 suffer somewhat, for loue of thee? the-
 refore I will kneele heere though com-
 fortlesse, to please thee my God.

20. O my Gracious Lord, thou ha'st
 endured many iniuries and affronts for
 my sake, o why my God should not I,
 (who deserued all abuses, and punnish-
 ments

ments for hauing offended thee,) ioy fully for thy loue, in requirall, accept of all iniuries and wrongs, so I may but in somewhat pleasure thee &

21. O my deere Iesu, I will heereafter, be no more myne, but wholly thyne; in sicknesse, and in health; in pouerty and in wealth; in temptations and consolations, doe what thou wilt, and as thou wilt, with me; my will shall be allwayes thyne, and what shall happen, shall be welcome vnto me, for loue of thee. Sweet Iesu grant me this. Amen.

THE FIFTH CHAPTER.

(Of the Purgatiue life, or way of beginners, and chiefly of the first degree.

1. **I**N the former chapters, you haue seene, what an excellent thing mentall prayer is, and how to meditat, vsing all the partes thereof: by an orderly method: now it rests, to know, what they must doe, that are desirous of true perfection; which with God's grace in the following chapters, and this, you shall vnderstand;

2. A man that intend's to make a gar-

den for his pleasure, of a plot of ground, ouer growen with euil weedes; putteth on a resolution, (cost what it may) to finish this worke, and bring it to perfection. out of this resolution he begins to digg the ground, very deeply, and turne it carefully ouer and ouer and to take away the weedes and rootes, least they should grow againe; this donne, he breakes the clods, of earth, gathereth together the rootes, weedes, stones, and other rubbish, with his rake; and then they being in one heape, he casteth them all out of the garden plot; after this he begins to frame, and square it, sowe good seedes; set sweet hearbs, and odoriferous flowers; and plant it with faire pleasant trees; watering them all daily vntill they be well rooted: and then his greatest care is to keepe it cleane, and cut of the least weede, that shall appeere; by which diligence and industry, the garden at length comes to perfection; and the owner, taketh great content and pleasure, to walke therein, and is much comforted with the beauty and sweet odours of those flowers and hearbes; he makes nosegayes and gathers now and then, of the fruite, and bestoweth of them, on his neighbours, that they may partake of the

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the pleasure and benefit of his garden.

3. In like manner the soul of a man (who liued in the world, according to his owne will, and the desyres of nature, is like vnto this garden plot, ouer grown with the euil weedes of vice, bad customes, vnmortified passions, and disordered appetites. If therefore you intend to goe on in this holy exercise of prayer, and bring your soul to vertue, and true perfection; you must make a firme and solid resolution, (cost what it may) to apply all your desyres, labours, actions, endeauours inward and outward, to that end only; so that the scope of all your intentions must be, the acquisition of perfection; and what shall appeere contrary to this, to abhorre and reiect, as an absolute euil, and impediment to your greatest felicity, and happinesse.

4. This being so, the garden plot, to wit your soul, must be purged from all the euil weedes which she hath, as her euil habits, inclinations, and passions, as is formerly said; and then, the sweet and pleasant flowers of all vertues there set and sorted, will make the most pleasant and delightfull garden that canne be imagined.

5. But how must this plot be purged? I say by being deeply digged, that is, by a serious consideration, a diligent and exact examination of your life past, in thought word and deede, commissions, omissions, euil aduise and example.

6. It will help your memory much to examen first from yeare to yeare since you had the vse of reason. for example, where you were, or dwelled, being very young, what company and conuersation you vsed. what schooles, exercises, or employment, you were kept vnto; thus examining from the first tyme you thinke you had the vse of reason, till the present yeare, wherein you liue; for this may bring you to remember things, which perhaps would neuer come into your mynd, or you thought were no sinns, though truly they were, and not confessed, either through, ignorance, negligence, feare, or bashfullnesse being young. (and therefore it imports much that euery Christian being of ripe yeares, once in his life, should make a generall confession with a good and learned Ghostly Father, for it will rid them of, and prevent, many dangerous scruples, which may happen, and the deuil is apt to suggest, at the hour of death; then runne
ouer

ouer the ten commandments, the seauen deadly sinns, the precepts of the Church, and your other obligations, according to your state of life, as is said in the first part; afterwards, examen to what sinns you were most inclined, in tymes past; and by what meanes, and motiues, you did commonly fall into them; and whether of frailty, set purpose or malice, (that is, wittingly and willingly) you did commit them; and what propension, to them, or amendment you now find in your selfe; also what sorrow you haue for so offending God, and what hatred you haue, to all sinne; and whether that sorrow and hatred, be for the loue of God, (if any you haue) whom you ought to loue with all your heart and soul; or for feare of his rigorous iudgment, and the paines of hell which are allotted for sinners.

7. Likewise examen what veniall sinns, you doe dayly most offend God in, and whether your conscience, doth reprehend you, when you commit them, or you carelesly passe them ouer, making no account of them; as in discourse, to tell some light lyes for pastime, or ornament of the story; for it is an euil token, if you haue no remorse of your veniall

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niall sinns, being they displease so high a God, and doe dispose a man to fall into deadly sinns; and therefore carefully to be shunned.

8. Then consider how vnmortified your passions and senses, your inclinations and affections, your proper will and iudgment, and all other your sinfull wayes; were and are; for this examination must be more exactly donne, then that which they doe, who are in the world, (that intend only to saue their soules, confessing the greatest, or mortall sinns, not making any account of the rest,) by reason these, aspire to higher glory in heauen, and consequently to greater purity, and perfection, heere on earth; and therefore they must examen the least imperfections, as being impediments to so great a good, which they pretend, and intend to gaine.

9. So that every corner of this soul being so carefully digged, and turned ouer and ouer, and all the rootes, weedes, and euiles committed, gathered together, in your memory, by a good generall confession, to an vnderstanding prudent Ghostly Father, must be cast out of this garden plot, which then may be framed and squared into a faire and pleasant

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fant garden, for the comportment and delight, of your heavenly spouse and your selfe.

10. But it must be ordered by the good instruction of your Ghostly Father, Superiour, or spirituall directour; to whom you must be exactly obedient, not trusting litle or much to your owne sufficiency, or wit in those exercises, or documents which he shall appoint; but with all humility leaue your selfe to be disposed of, as God shall inspire him, to direct you in all, that tend to your spirituall good; and the acquiring of that perfection, to which by Gods grace, you resolute and intend to attaine; and with great submission prostrate before that great God of all goodnesse, humbly desyre that he will be pleased to giue you, his poore and vnworthy seruant, a feeling knowledg of all such things, as may hinder, and forward you, in this way of perfection;

11. For the vnderstanding being illuminated, the will is easily affected; therefore King David desyred this gift of knowledg from God; giue me o Lord
118. Pf. v. 73.
 sayd he, vnderstanding, and I shall learne thy commandements, that is, I shall obserue thy commandements; which we

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must allwayes desyre ; this is the path of beginners, and the purgatiue way, in which their soules are cleanted from the
Isa. 38. filth of sinne ; This way Ezechias wal-
v. 15. ked, who sayd, I will call to mynd befo-
 re thee all my yeares in the bitterneſſe of my ſoul; as if he ſaid, with a ſorrowfull repentant heart, I will examen all my li-
 fe, and call to mynd my ſinns, (by which o Lord, I offended thee, and deſerued thy wrath and indignation) and confeſ-
 ſe them vnto thee, that thou mayſt forgi-
 ue them all, according to thy mercy: thus he digged his garden.

12. The Blessed Prophet King Dauid walked the ſame way, ſaying, I will confeſſe vnto thee o Lord all my vniu-
Pſ. 31. ſtices, againſt me, as if he ſaid, O Lord, I
v. 5. know, I haue ſinned, I will examen my whole life, and then, conſidering my ma-
 ny offences, (by which I deſerued thy diſpleaſure) will confeſſe them all, vnto thee; and when he had humbly confeſſed his ſinns; he was forgiven them; therefo-
 re he ſaid, and thou haſt forgiven the impiety of my ſinns, becauſe with a ſorrow-
 full heart I did acknowledg and confeſſe
Pſ. 33. them; and, ſaid he, according to the mea-
v. 19. ſure, and multitude of the ſorrowes of my heart, for hauing offended thee; thy
 conſo-

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consolations haue comforted and ioyed my soul;

13. For Dauid did not only cast out of the garden of his soul, his great sinns; but also he got vp commonly at midnight, to confesse vnto God; and did sweepe cleane his spirit, from the smalest weedes and faults, that he found in it, as he himselfe confesseth in the 76. psalme.

14. In this manner (by a due examination of our life; with sorrow, in the bitterness of our heart, by a penitent confession, casting all the rubbish, and filthred of sinne, out of our soul; and then with vigilancy, and care not only in day, but also at midnight to sweepe away the least imperfections, by confessing, and sorrowing for the smalest faults the plot of our soul, is purged from all euil rootes, weedes, and other rubbish; and then she is ioyed much in her purity; and consequently, gods consolations will there abound. this is the first stepp or degree of the purgatiue life, ascending to perfection.

THE VI. CHAPTER.

How this garden of the soul,
 must be squared, and made
 fit, to be sown and set
 with feedes and
 flowers.

1. **T**His is the second degree, to witt,
 that the soul be so squared and
 ordered, that she may be preserved from
 euil weedes; and made fit, to receaue
 good feedes, heaibes, and flowers; The
 blessed Prophet King Dauid, who gaue
 vs, a patterne, or example of the first de-
 gree, in himselfe; now giueth vs, the me-
 thod of the second; for nothing canne
 moue the heart of man, to forsake euil,
 and embrace good more then the consi-
 deration of the benefit of the one, and the
 hurt of the other. Therefore he sayd,
 76. Pf v. 6. Eternall yeares I kept in mynd. as if he
 sayd, leaſt I ſhould fall back to ſinne
 againe, I haue conſidered, what eternity
 is; and that Eternall ioyes, are prepared
 for the iuſt; and eternall torments in hell,
 for the wicked. and which of theſe ſhall
 fall

fall to my lot, at the hour of my death, I know not; for the panges and paines of death are great, and what they will moue me to, is vncertaine, and the rigour and seuerity of god's iudgment, is such; that he will haue vs to account for the least idle word, thought, and deede; this causeth me to carry in mynd, and keepe before my eyes, the eternall dayes, which are allotted for all; whether in hell or heauen, is to vs vnknown; Therefore I haue cause to feare, and sweepe my soul cleane, euen from the least faults, as neere as I can, with the assistance of his holy grace; for I deserued to loose the one, and be condemned to the other.

2. But I know that god's sweet mercy, farre exceedeth the greatest rigour of his iustice, and can set me free; but least I should forget my selfe, and fall againe; I will allwayes bere in mynd those eternall dayes; this very thing, as a prime preseruatue against sinne, the holy scripture commendeth, to vs; Remember thy *Ecel.* end, to witt, heauen or hell, death, iudg- 17.v.
ment and thou shalt neuer offend; this 46.
is the promise of the holy Ghost; who is all powerfull, can, and will, performe it. which is a great comfort vnto vs; thou shalt neuer offend; heauen and earth may

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may faile, but Gods word, will neuer faile ;

3. Yet he requires of vs, as a necessary condition (without which, he is not tyed) that we keepe in mynd those things, which must happen to all, at their end. Dauid then, had good cause, to keepe in mynd those eternall dayes, to preserve him, selfe, from sinne; and keepe the garden of his soul, cleane;

4. An other motiue he had, to be so myndfull of eternity; because he had well considered, the vanities, pleasures, and delight, of this life; and found all to be mutable, vncertaine, and transitory; therefore he sayd, I shall be then satisfied, when thy glory, o Lord shall appeere, that is, in heauen.

Ps. 16.
v. 15.

5. An other reason, he had; to witt, that he considered, how odious a thing, sinne is, to God; and how seuerly he punished sinne, from the very begining of Man, to his very tyme and person.

6 I doe not meane the paines of hell, (to which Lucifer, and all his confederat Angells were cast, with thousands more; for one only sinne) but temporall punishments mentioned in the Holy Scripture for our instruction; As the bannishment of Adam, and Eua, out of Paradise,

Gen. 3.
v. 13.
C. 14.

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Paradise, the drowning of the whole world, and all creatures, in the flood of Noe, except the few which were in the arck; for god repented that he created man, their iniquities were so odious unto him; and therefore in his wrath he destroyed them all. *Gen. 7. v. 11. 12. 13.*

7. Also the fearfull punishment of the Cittyes of Sodome and Gomorra which by fire from heauen were burnt, and man wife, child, and all things whatsoever, yea and the very walls consumed to dust, that there remayned not the shadow of a citty, or any dwelling; likewise the most dreadfull plagues of Egypt, the very reading of which, in holy writ, is sufficient to terrify, the strongest, and stoutest heart. *Gen. 19. v. 24. Exod. 7. 8. 9. 10.*

8. Moreouer, the fiery serpents sent by God, vppon the children of Israell, which deuoured a great multitude of the people. And in the sedition of Core, Dathan, and Abiron, how in the presence of all the children of Israell, with their tents goods, wiues, children, and adherents which were many thousands, the earth suddenly opening, were all deuoured and fire proceeding from God, consumed two hundred and fifty more, that were offering incense for them; and as
the

the scripture sayth, the cry of them descending to hell alive, was so great and lamentable, that the people that were appointed by God, to be present, and to take example by their punishment, fled and ranne away, with feare to be inuolued in the same pitt.

9. These and many more Dauid considered, which caused him so to feare sinne; for if God doth thus seuerely punish sinne in this world, what will not he doe in the other? the way then to preferue vs from it, is, to be myndfull of our end; so that the meditations fit for beginners, must be of the vanity, vncertainty and transitorinesse of this world, and all the pleasures thereof; also of the hurt of sinne; of the dredfull hour of death; of the seuerity of God's iudgment; the eternity of the great ioyes of heauen; and fearefull paines of hell; and with this blessed King to keepe those eternall dayes, allwayes in mynd;

10. But your principall and most common meditations, must be of the life, Passion, and death of our Lord and Sauour, Christ Iesus: for the former matter, moueth more to feare, but this, more to loue; and in this, you shall not only, in a more perfect manner, obserue and vnder-

understand the euil, and hurt of sinne, and how odious, it is, to God the Father, (whereas he punished our sinns, so severely, and with that cruelty, if it might be so said, in the tender and most delicate body, of his owne only, and most dearly beloued sonne; as the like was neuer seen) but also as in a looking-glasse, you shall see your life past, and present; and how litle they agree, with the life of Christ, or a good Christian; whose life ought to be, the imitation of Christ.

11. His life was humble; thyne, proud; his, pure; thine, foul; his, poore and needy; thyne, prodigall and wanton; his, myld and patient, thyne, rash and passionat; his, resigned and conformable to Gods will, and lawes; thyne, stubborne, and disobedient in all; his, modeſt and graue; thyne, light and idle, his, spent in long fasting, and praying; thyne in gluttonous eating, drinking, and pampering thy flesh, and in vaine and foolish prattling and talking: his, in contempt of himselfe, and the vanities of this world; thyne, in selfloue, proper interest. and agreeedy affection, to the pleasures, and transitory shadowes of this life.

12. To conclude in a word; ponder well

well his great loue to God, and his neighbours, (as his coming from heauen, and suffering what, and as he did for vs, doth well declare) and thy litle loue to him, (whom thou oughtst to loue aboue all,) and lesse to thy neighbours, whom thou should'st loue as thy selfe, as God commandeth. Consider also the austere liues, of the Holy Saints, and their great penances, for their sinns; that thou may'st not only euer after flye sinne, and bere a hatred to it, being to thee so hurtfull, and to God so odious; but also doe some pennances for thy offences; that thy life may be reformed, thy oblations and prayers, more acceptable to his diuine Maiesty, and his wrath sooner appeased; holy Dauid said, I haue eaten ashes
 Ps. 101. v. 10. like bread, and mingled my drinke with teares, and humbled my soul, with fasting. so that after a good confession, this is the next step forward to perfection.

THE SECOND PART. 71
THE VII. CHAPTER.

How to sow and plant this garden, and bring it, to the third degree.

1. **T**He soul, which is this garden plot, being by that good confession, so purged, and made pure and cleane; and by those good and pious meditations, and other holy exercises, appointed by the directour or Ghostly Father, squared settled and ordered must now be; sown with good seedes, and set with good plants;

2. But pethaps you may demand, what are the seedes and plants, and where may they be had? to this I answere, that godly desyres, and pious affections, are the seedes, and all sort of vertues, are the plants; and both are had in the faire garden of prayer, where you may walke freely, passe the tyme sweetly, and with great content parting, bring thence as many as you please, without feare of any; as for example, when you are in prayer, and with your vnderstanding haue perused and considered how many and great the paines of hell are, and that they are appointed for the eternall punnishment
of

sinners, by the great and powerfull Lord and King of heauen and earth, whose iudgment and sentence none can shun; and that you often sinned against this your King, and deserued that punishment, and to be tormented in those paines for euer, and consequently deprived of the most glorious sight of God, and the ioyfull company of his holy Saints and Angells; if you doe not repent whiles you haue tyme in this life; for after death, there is nothing but saluation or damnation in hell; whence there is no redemption;

3. Out of this consideration, you conclude thus; I am in danger, and in neede of Gods infinit mercy; o what shall become of me for all eternity? hence you conceaue a wholsome feare, a hatred to sinne, (which bring so great euil) a sorrowfull heart, a desyre of amendment, a resolution to make a good confession, doe pennance, and neuer commit the like againe; also a purpose to acquire vertue, to serue, please, and praise God, who did expect your conuersion with patience, giuing you tyme to repent, and grace to amend, and many other pious affections and Godly desyres, which there are had; with a thankfull mynd for this mercy
and

and benefit, which was not giuen to the Angells of heauen, nor to many others, who dyed suddenly in their wickednesse:

4. Are not these good feedes, which, doe produce a godly life, and glory euerlasting? these must be sown and weel watered with sweete and penitent teares, vntill they be perfected, or take good roote in the soul; and at length, you shall receiue the ioyfull fruite and benefit of all.

5. You must heere obserue, that in prayer, some, has good desyres, but they doe not put them in execution; that is, doe not sowe them, which makes them voyde of profit; as a desyre to goe to confession, and not to commit this or that sinne againe; which presently after prayer, they forget, neglect, or put off, from tyme, to tyme, and perhaps they are cut short by a sudden and vnprovided death; for it is not sufficient, nor enough, not to doe euil, but you must doe good; nor to forsake vice, vnlesse you labour, and endeauiour to gaine vertue; so that he who desireth to be penitent, doe pennance, become vertuous, (as to be humble, modest, silent, and so of other vertues) and will not endeauiour to put
D them

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them in practise; will doe himselfe but little good, yea much hurt, for not vsing those seedes, but neglecting to answer those good desyres, and holy inspirations, which God gaue him to vse and make profit of; and therefore as an vnprofitable seruant he deserues punishment.

6. But what are the plants? and how are they set? to which I say; vertues, are the plants; and must be set in this garden of the soule, by the dayly vse, and practise of their acts; so that in tyme; by this holy exercise, they will be brought to perfection; for experience teacheth, that by the often drawing of letters, and the vse of writing, at last, a man writeth well; and by the vse of spelling, and reading, a man readeth well; and so of all arts; for by this practise, we gaine the habits of arts; which doe facilitat vs, in their acts; so that by often producing vertuous acts; a man gaineth the habit of vertues, and becometh vertuous: as by vicious acts, he becometh, and is called vicious; so that by the good, or, euil vsage, of your inward are outward senses, you shall acquire good, or bad habits;

7. I beseech you, call your five senses to an account; which are the doores, by which

which all vice for the most part, entred into your soul; and be vigilant ouer them heereafter; that they admit no euil obie&s; least they disorder your garden, being now purged and made cleane, and is sown with good seedes, as I suppose.

8. For Eua only looking on the forbidden apple, which was faire to the eye, did fancy, tooke, and eat it: and Adam by her persuation, did the same, contrary to Gods command; which was the cause of all our euil. Likewise Jeremy the Prophet saith, that his eyes did betray and rob his soul, by the euil obie&s that entred by them; Also King Dauid only looking on Bethsabe, bathing her selfe, did fancy her, committed adultery, with her, and murdered her husband; yet he did repent, and confessed his offence before God, to Nathan the Prophet; and therefore he was forgiuen; you see what hurt cometh to the soul by vnmortified eyes; and immodesty.

9. Marke also, how Dauid did cleanse his garden, of this euil weede; and set therein the plant of modesty: he did repent, confessed his sinns, and then sayd he, my God my eyes did yeild floods of teares, because they did not keepe thy law; therefore o Lord, turne away, myne eyes,

vn-
mor-
tified
eyes.

Lam.
Iere. 5.
v. 51.
2. kings
11. v. 2

Ps 112.
v. 136.
Ibid.
v. 27.

eyes, that they may not behold vanities, as if he said, o Lord, by giuing too much liberty to myne eyes, I offended thy diuine Maiesty, for which I am sorry, and doe resolue neuer to doe the like againe; but my God, giue me thy assistance and turne away myne eyes from beholding or looking on any vanitye heereafter.

10. All that, which conduceth not to deuotion, piety, the seruice and loue of God, is vanity; which, all intending to attaine to perfection, must shun carefully. Iob who knew fullwell the hurt of vnmortified eyes, made an agreement or bargaine with his owne eyes, that they should, not as much; as behold a virgin, so to preuent all danger.

Iob 31.
v. 1.

11. If you then did offend, by the way of your eyes, or doe intend to preuent the future danger, imitat those blessed saints, and set this faire plant of modesty, in your garden; thus, in euery occasion, of vaine shewes, (as foolish masking, idle dancing, women's sporting and familiarity) saying, o Lord turne away myne eyes, that they may not behold this vanity; part the place; and shun the occasion; or if you cannot; say inwardly; these objects my God, are but vanities, which distract my mynd, they are snares
of

of the deuil, to intrap my soul, I will not open myne eyes, I will not looke vpon them, least I should offend thee my God, or fall from my good resolution.

12. Farre be it from me o Lord, to place these eyes of myne which thou hast created to behold thy infinit beauty, for euer in glory, vpon these fooleryes and vanities, which are but transitory, and doe passe away as if they were not; to see thee o Lord, in thy glory, and Maiesty, is life euerlasting; o Iesu, I will shut myne eyes to this world, that thou maist grant me this felicity; giue me o most modest Iesu, this true vertue of modesty.

13. By these and the like acts with care taken, not to cast your eyes heere or there, the mastery and dominion ouer your eyes is acquired and this sweet plant of modesty, is set in your garden, and brought at length to perfection.

14. I haue seene in Collon, a certaine religious woman, of whose vertuous life I heard somewhat related; which caused in me a desyre to see her, vpon some occasions I did' obserue her very well, and consider her actions, and behaviour, which truly were very graue;

(though she was young) but aboue all, I did' admire her modesty, and the composition of her eyes, which were so stedfast and settled, that I could neuer see the apple or ball of either of her eyes; which did edify, and comfort me much; true it is that whosoever has supernaturall prayer, or a continuall inward presence of God, can hardly moue their eyes, by reason of the inward attention, and settlement; this plant of modesty, was well set, came to perfection, and was an ornament to her, and is a comfort to others, who by her example may be animated and encouraged to imitate so rare a patterne; nothing is difficult to a willing and louing mynd; for the vse and practise of any thing, be it neuer so difficult, maketh it easy at last; as we see in all trades.

15. As concerning your tongue proceede in the same manner; that the vertue of silence, may be set, as modesty is. For when you haue considered that you often offended God, by euil woords, and idle speeches, (as lying, cursing, swearing, detraction, wanton discourses, to your owne hurt, and the euil example and scandall of others) you must resolute not to speake, but when meere necessity,

or

Vn-
mor-
uised
ton-
gues.

or vrgent charity shall force you to it. for as the Scripture sayth, he that vseth many words, hurteth his owne soul; and he that is in considerat in his speeches, shall find euil thereby; because as in an other place it is said, in many words and much talke sinne cannot be wanting; which is the greatest of euils.

16. To shun therefore this euil, and to gaine, the vertue of silence, say with holy David, put o Lord a garde vnto my mouth, and a doore of circumstance, vnto my lipps, to wit, that nothing, may come thence, offensive to thee; or my neighbour; but all my words may be first maturely considered, before they be pronounced; you may say likewise; o my deere Iesu, the true master, and patterne of all vertue, thou being falsly accused, and extreemly wronged, and abused; wert silent not opening thy mouth; or excusing thy selfe, (which thou mightest well haue donne) though by the Iudg much pressed to make answere for thy selfe, yet did'st not, for our instruction and example; therefore my God, I will be silent heereafter, to those of this world, though I be abused, and falsly accused; farre be it from me, my God, to employ my tongue, which thou ha'st or-

Ecc1.

20.v.

8.

Prou.

13.v.3r

Prou.

10.v.

19.

Psf 148.

v.3.

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dayned to sing forth thy endlesse praises;
in speaking of vaine and idle things,
O my deere Iesu, when I shall haue the
greatest occasions, and find my selfe
most forward to speake, then will I be
most silent, for loue of thee, and the gain-
ning of this blessed vertue.

17. O louing Iesu, I will flye compa-
ny, and shun all occasions, and retyre my
selfe into the solitude, to be silent to the
world, and not speake to any, but for
obedience, or my spirituall profit; o Lord
grant me, that my whole conuersation
may be in heauen, and of heauenly
things; open thou o Lord my lipps in
thy Holy Praise; and shut them fast, to
all others; Grant me o deere Iesu, this
Holy Vertue of silence; o Iesu if at any
tyme I shall fayle in silence, I will pun-
nish my selfe, by some mortification, as
one tyme to fast, an other tyme to take
a discipline, that I may through thy gra-
ce the sooner gaine this blessed vertue of
silence; these or the like you may dayly
practise, that this plant may be set and
well rooted in your soule.

18. Also when you haue considered,
that you offended God, by eating and
drinking, on fasting dayes; or tooke pro-
hibited meats; or vsed excesse in any of
both,

both, and how Adam eating the forbid-
 den fruite offended God, and was ba-
 nished from Paradise; the rich glutton
 went to hell, but staruing Lazarus, to
 heauen. Holofermus in his drunknes, lost
 his life, and head, but Iudith fasting
 free'd her people from ruine, and put
 their enemyes to flight. and that Christ
 our Sauour fasted forty dayes, and seue-
 rall other tymes, and in his greatest ex-
 tremity hanging on the crosse, and thir-
 sting vehemently, had no other liquour,
 or refreshment giuen him, but most bir-
 ter gall and vineger; you must resolute
 absolutely, not to affect meat, nor drinke,
 but for meere necessity; neither must you
 exceede in quantity, nor quality; nor de-
 syre daynty or toothsome meates, saw-
 ces, or gust in eating and drinking; but a
 moderat satisfaction, of indifferent meat
 and drinke, for nature's sustentation, re-
 iecting superfluityes, and daintyes, which
 cause delectation.

19. You may dayly to this purpose of
 gaining the vertue of temperance, say
 these or the like acts; O my sweet and
 louing Iesu, thou hast fasted long and of-
 ten, for loue of me; and I by excesse in
 eating and drinking, haue often offen-
 ded thee; I will heerafter rather dye, then

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doe the like againe, for loue of thee: farre
be it from me o Lord, to feede daintily,
thou being fed with vineger and gall; I
will seeke no gust in meat; seeing thy saw-
Math. ce to be no other; O most temperat Ie-
4. v. 2. su, thou did'st fast forty dayes for, my
sinns, and the loue of me; and I would
not endure one day's fasting, nor passe
ouer one drowth, for my sinns, or the lo-
ue of thee; I will therefore heereafter cha-
stise my body, by fasting, and temperat
eating and drinking, for loue of thee;
o most amiable Iesu, heereafter I will
mortify my taste, and seeke no sawces
with my meat; I will not giue my selfe
content in taking as much as one grai-
ne of salt, to please my gust, for thy sa-
ke: o my louing Iesu, if in eating, I shall
fancy one morsell, or bit, more then an
other; that, I will leaue, and take the
worst, for loue of thee; o my deere Lord,
I will seeke no meat, nor drinke to plea-
se my taste, vntill, I eat with thee, of that
heauenly banquet, which thou ha'st pre-
pared for thy true frends, in thy kingdo-
me of endlesse glory; thus your plant of
temperance is set, and brought to growth
in due tyme.

Vn-
morti-
fed
eares.

20. Now goe forward, and consider
how you offended God, in hearing; as gi-
uing

THE SECOND PART. 83

uing eare to detraction, idle talke, and conuersation, wanton songes, bookes treating of vnciuill and dishonest things; then cry God heartely mercy, and say, o Lord, shut myne eares, that I may not heare heereafter, but what shall be to thy honour and praise, and the good of my soul; farre, be it from me, my God, to apply my eares (which thou ha'st giuen me to heare thy holy words, and those celestially praises, which are song to thee in heauen, to the vaine and idle talke of this transitory world; O louing Iesu, I will neuer giue eare, to heare my neighbour ill spoken of heereafter. I will hedg vp myne eares, o Lord, ^{Psalm.} from hearing the talke and lyes of this ^{18.v.} world, that I may heare thy canticles in ^{18b} Syon, and celestially Ierusalem; Giue me grace o Lord, to withdraw my selfe from all occasions, of hearing what may be offensive vnto thee, hurtfull vnto me, and scandalous to others; so that when you are in occasions of hearing what is not good; you may say, (if it be among your familiars) we shall answere before God, for these things, let vs speake of God; it is not fitting I should heare my neighbour ill spoken of; for I would not be glad, my neighbour should giue

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care to heare me ill spoaken of, if you cannot conueniently hinder their speach-
 lies, then in your mynd, turne to God,
 who is within you, and make the former
 acts, or the like, withdrawing your at-
 tention, from what they say; to God, to
 whom inwardly you speake.

Vn-
 morti-
 fyed
 desy-
 res.

21. Proceede in the same manner with
 your smelling, and touching, and with
 your passions, and desyres of nature; for
 we are so guien to loue our selues and
 our proper commodities, that vnlesse
 we bridle our appetites, they will vndoe
 vs; therefore when you find, that nature
 is not content, to want her commodi-
 ties, say.

Math.
 3. v. 20

22. O my Iesu, why should I seeke my
 ease and content so much; where as thou
 had'st not a place to put thy sacred head
 into? O my soul, thy Lord and Sauour,
 was borne in a stable, without any com-
 modity, he liued in pouerty, and want;
 he fasted; lay on the earth; and his best
 bed, at his end, was the hard wod of the
 crosse, whereon he lay naked, in the cold
 of winter, I must haue all plenty, and no
 want: all commodity, and no sufferance?
 Farre be this from me: for I am not bet-
 ter then my master who suffered for
 me.

THE SECOND PART. 85

23. In like manner you must proceed in mortifying your passions, some ty-
me, one, then, an other; as thus, I am cho-
lerick and hasty; o my Iesu what will it
avayle me, to give way to my passion?
why should I be angry? whom doe I
hurt thereby, but my selfe? I alter my
body, hurt my health, trouble my mynd,
displeafe and discontent my neighbour,
and offend thee my God. therefore I will
neuer be angry more; I will neuer give
way to my passion: I will be meeke and
patient; I will take abuses and iniuries
in good part, rather then offend thee by
anger: for I shall thereby procure thy
wrath and anger, against me; who can't
punnish me, and cast me into hell. O
most patient Iesu, with invincible pa-
tience thou did'st endure not only iniu-
ryes, and reproches; but also cruell tor-
ments, and death it selfe on the crosse, I
will imitat thee heereafter in this holy
vertue. Sweet Iesu grant me so to doe,
for loue of thee, rather then for feare of
punnishment,

24. Consider also that you offended
in pride, vaine glory, and proper esti-
mation, and that God doth resist, and
will humble the proud, and exalt the
humble; therefore Lucifer was cast to
hell,

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Esa. hell, for his pride; but the Blessed Virgin
14 v. Mother of God, for her humility was re-
13. & garded and exalted aboue all creatures,
14. in heauen, to the highest glory; and is,
Luc. 1. and will be called therefore blessed, by
v. 3. all generations; learne of me, our Sa-
Math. uour said; because I am myld, and hum-
11. v. ble in heart; follow then so good a ma-
29. ster, and say; most humble Iesu, thou
 did'st humble and submit thy selfe to all,
 yea to the ignominious death of the crof-
 se; I will therefore humble my selfe to all
 and esteeme my selfe worffe then all; o
 most humble reedemer of the world, I
 will neuer giue way to pride, or vaine
 glory heerafter; I am nothing, my God,
 of my selfe; for, thence I came, and thi-
 ther I shall retorne againe, if thou shalt
 be so pleased; of what then can I boast,
 or be proud? o my deere Lord, I am so
 base, and made my selfe so vile, and vn-
 worthy, that I am not fit for any other,
 then to be the companions of the vgly
 deuils, being a wicked sinner, and to be
 tormented by, and with them in hell fire
 for euer, if thy mercy doth not free me
 thence; how then shall I be proud, or of
 what vaine glorious; or what can I este-
 me my selfe to be; but miserable and
 wretched? O most humble Iesu, my good
con-

THE SECOND PART. 87

conceit, or well esteeming of my selfe, maketh me noe more, nor better, then I am in thy sight, who seest the secrets of all hearts; if my soul be foul, in thy sight, my vaine thought, maketh me not cleane; and deere soul, remember that your taking pride of your beauty, or other talents, or thinking your selfe, to be worthy of esteeme, or to be deuout, or good, addeth no vertue nor perfection to your soul, but rather robbereth God, of his honour and praise, from whom, if any good you haue, you did' receaue it; and to whom therefore, the honour, esteeme, thanks, and praise, is only due, and not to you; for you are but dust and ashes, meat for wormes, a meere nothing;

25. In like manner, consider how willfull you haue beene, and how repugnant to the commands and will of God, and the good admonitions and aduise of friends, and Ghostly Fathers; and that such are truly libertines, that walke the broade and large way, which our Saviour in the gospell saith, leadeth to perdition and hell; for narrow is the path to heauen, that is, the way of penitance and mortification, in which few doe walke; and therefore so few are saued, and so many damped, as there are. Therefore say

Disobedience,
or Willfulness.

Matth.
7. v. 13.
Ch. 14.

38. THE SOVL'S DELIGHT

say; o my Iesu, I will submit heereafter my proper iudgment, and will, to all, for loue of thee; I will esteeme the iudgment, and aduise of others, in matters of vertue, and the good of my soul; better then my owne, and will be ruled by them. O my deere Iesu, thou wert allwayes resigned to the will of thy heavenly Father; I will therefore heereafter, be in all things, resigned vnto thee; thy will be done of me, my God, not myne; send whar crosses, temptations, or sicknesses, thou wilt, vppon me; I will accept of them willingly, as from thee, for my good; o Iesu, grant me to be for euer conformable vnto thee, and to my Superiours, and Ghostly Fathers, for loue of thee, for thou ha'st appointed them in thy place, ouer me;

Note. 26. To conclude; if any foul motion, or suggestion shall trouble or molest you; be not griued in mynd, and doe not afflict your soul, but suddenly, and sweetly (when you perceauce it,) diuert your imagination, and cast the eyes of your soul, on the bleeding wounds of your deere Lord, and Sauour, Christ Iesus; and say, o my Sweet Iesu, thy holy body and flesh, is so tormented, and torne for the pleasures and delectations of my

my wicked flesh, and shall I offend in this, and put thee to the same torment againe? For thy Apostle saith, that he *Heb. 6.* who sinneth, doth Crucify the againe; v. 6. farre be this from me, my God; I doe choose rather to endure all torments yea, death it selfe, then once consent to this. Short is the pleasure, but eternall the paine and punishment; O Iesu I will preferre thy loue, before all the pleasures of this world, and the fould delights, of my corrupt flesh. I doe abhorre thee, o Sathan, and all thy vnpure suggestions.

27. And if you see, that so beholding our Sauours wounds, you are not freed; you may cast your thoughts on the firy flames of hell, which many doe suffer there, for that sinne; and say, O Who would endure willingly those cruell flames for euer, for a momentall pleasure? o Lord, my God, send me all the torments of this life, rather then come thither.

28. At other tymes, you may lift your eyes to heauen, and thinke on the endlesse ioy, delight, and glory, which many doe there possesse, for abhorring sinne, and the pleasures of this life: and keepe the eyes of your soul fixed on these obiects,
as

as long as you can possibly; for that will cause you forget the foul representation, by reason our naturall powers, are moved by the representation of things, which are in our imagination, so that if the imagination be employed about any object seriously; it maketh her forget other objects which troubled the soul;

29. And obserue this well; that if you find a naturall pronesse in your selfe to that sinne, or did in your dayes formerly offend, in it; when you are in prayer, and doe consider your sinns past; neuer enter into any particular consideration of the circumstances of this vice; as how, or in what manner you offended? or how wickedly, on small occasions, you offended God, in that sinne? thinking by aggravating the sinne, and circumstances, to moue your selfe, to more contrition, and greater hatred, to that vice. doe it not, for the deuil is cunning, and when you thinke to moue your selfe (by representing the horreur of those foul acts past,) to hatred of them, and more piety, he will moue you to carnality, hauing that occasion, and well knowing your naturall disposition, and inclination to it; therefore though you had sinned euer so much, in that Kind; call no particulars to mynd

mynd; but in a round and generall way humble your selfe before God, and acknowledge that you offended in that sinne; make acts of contrition, desyre pardon, and passe it ouer so. and if by that very generall memory of it, you find your selfe neuer so litle inclined, as is said; instantly diuert your imagination, on some other object.

30. So, to conclude if any passion or sense, moue you to the least imperfection, forthwith, you must suppress it, and make some vertuous acts, to encourage you the better to ouercome it; and thus, this garden is sowed and planted by continuall godly thoughts, and practise of vertuous acts.

THE VIII. CHAPTER.

Wherein the whole substance of the purgatiue life doth consist.

1. **A** Man that in any faculty, art, or trade, knoweth not where with, or in what particular, to begin; will neuer know well, how to go forward. Therefore I place heere the degrees by which you may proceede in order, according to what hitherto is said in this part;

2. The

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Re-
nun-
cia-
tion.
Maib.
19.v.
31.

2. The first is Renunciation, the second, abstraction, the third, Introuersion, the fourth and last Abnegation. You know that our Sauour gaue this document of renuntiation vnto vs, in the gospel, when the wealthy youngman came vnto him, and demanded how he should gaine the kingdome of heauen, our Sauour answered, **keepe and obserue the commandements**; the young man replied, that he allwayes did so; to which our Sauour said; **if thou wilt then be perfect; goe and sell all that thou ha'st, and follow me**; as if he said, if thou intend to liue a good secular life, and gaine heauen afterward, it is sufficient to obserue the commandements; But if thou do'st intend to gaine perfection, and attaine to very high and great glory after this life; thou must first and before all things, **for sake all that thou ha'st, in this world; and then follow me**; how? by abstraction, that is, not only betakeing himselfe from the pleasures, wealth, honours, familiarities and friendships of the world, and all that are in it; but also from the affection, which he had, or hath to any of those, as not to permit his mynd runne vppon any of them, though neuer so neere or deere vnto him; nor to

Ab-
stra-
ction.

be

solicitous, for his parents, and what concerneth them, but to pray for them, and no more;

3. For now he is like to a man, that is taken in the high way, robbed of his purse, and left tyed, with severall cords, by the robbers, and at length, by degrees hauing by strugling and great labour wntyed himselfe, got loose and free from all, and so did saue himselfe. this soul in the high way to hir country, which is heauen, is taken by the world, the flesh, and the deuil, they ty hit fast, by so many affections to this and that, thing; this or that vice, and perhaps robbed of all grace; but now, by much strugling with herselfe, and great labour, she ouercometh all, and by renunciation, and abstraction, freeth herselfe, and is laid at liberty, and gott home to her owne house; which is donne by the third degree, Introuersion: for by this, she (all other cares set in obliuion,) getts within herselfe in prayer, where she begins, to consider and examine all things of her life, and finding so many euils, and the danger she doth stand in, of eternall damnation (if God whom she offended, be not in some Kind satisfied, and his wrath, which she by sinne deserued, appeased) she

Intro-
uer-
sion,

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Abne-
gation

she becomes sorrowfull, repents, doe's
pennance hate's sinne, frequent's the Sa-
craments, implore's Gods fauour, and
mercy, maketh strong resolutions, to
dye, rather then offend God againe; and
to abhorre in her selfe, all that were the
occasion, or cause of her offending God:
this is donne by the last degree, Abnega-
tion, by which she doth forgoe and re-
nounce euery thing, that may giue con-
tent to her nature; hence she is in warre
with her selfe, now mortifying her our-
ward senses, then one passion, then an
other, now breaking her will, in one
thing; submitting her proper iudgment,
in an other; then taking away one euil
custome, then an other; one tyme fasting
long, an other, watching long in prayer:
when you desyre much to sit, then to
stand, when you desyre to sleepe, except
your tyme appointed, stand with your
hands stretched forth in a crosse, when in
prayer you desyre to lean, for ease, then
kneele vpright, when you sit, incline not
forward; nor for commodity put you
back against any thing; when you are
dry or thirsty, and desyring to drinke
abstaine till your due hour; ad to, these
disciplines, haircloth, and such other
mortifications; as your Ghostly Father or
dire-

directour shall appoint. Thus the soul begins to put her inward house or common wealth in good order; which doth consist in a peace and subiection of all senses, powers, appetites, and passions.

4. In fine a beginner must be an open enemy to himselfe, neither sparing nor fauouring him selfe in any thing what soeuer, vntill he acquire the vpper hand, and mastery ouer himselfe, and make his body, senses, powers, and passions, subiect to the spirit, and he must fight faithfully, neuer yealding for fauour or friendship, any rest, or coniuance to his body, senses, or desyres of nature, for content, gust, delectation, tenderneesse, proper estimation, or honour; but like to the true seruant of God, and champion of Christ, hold the sword of mortification, in his hand allwayes naked, ready to cut of the least motion, of any appetite, passion, or sense, inward or outward, that shall appeere to moue or stirre disorderly, or against his good resolution, and the law of God.

5. Yet I doe not say, that they who are weake of body, shall vse these bodily mortifications; but those only, which they may doe without preiudice of their health; as to keepe their eyes, senses,
and

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and passions, in continuall mortification, and subiection; which with great ease may be done with out any hurt to their health: as to be silent, to be retired, to be patient, humble, and so forth: by this example; you may also well conceive, the duty, and office of the purgative life.

6. You know, that a young colt, newly brought from his dame, and the company of other colts; is wild, vnruly, and vnttractable; yet by beating, and labouring him euery day, for a certaine tyme, in the round, vntill he be weryed, caused him to feare, and leaue of flinging, casting behind, and leaping; and at length he takes the bridle, though with difficulty, and a while after, he permits the saddle to be put on; then, to be shod; at last, his ridder to sit vppon him; and when he is thus mortified, and pliable; the rider begins gently to goe with him, to stroke, and make much of him, and then to teach him, either to amble, trot fairly, or what else he please.

7. In like manner, the man who is newly brought from the world, is as yet wild, and very vntoward, and can be brought to nothing, but by mortification, austerities, and pennances, to feare
God,

God, and eternall damnation; by which, he beginneth, to submit him selfe, frequent the Sacraments, endure correction, is guided by the bridle of his Ghostly Father, or his directours instruction, how harsh soeuer it be to nature, or his will; he thus mortified in his body, passions, and senses; his soul by inward sorrow for his sinns, and a good confession, is purified, Gods wrath appeased, his frendship acquired, grace and mercy obtayned; and all inward, and outward, well composed, and disposed, to be taught, to goe on fairly, and sweetly, in the way of vertue; which is the part of the illuminatiue way, being its proper office, as you shall see in the following chapters.

THE IX. CHAPTER.

Of the Proficient or Illuminatiue way;

1. **N**OW that you haue scene in the purgatiue way, how the soul must be mortified, and purified; in this, she is to be made vnderstand, what vertue, is, that must be set in that garden;

E and

and how to bring it to growth, and preserve it, vntill it come to perfection; which is done by the last degree; for in the first, the soul is but animall, as is said, but in this second, she is made rationally, and in the third, spirituall; also, in the first, she is a beginner, in this second, a proficient, in the third perfect; likewise, in the first, she is purged, in the second, she is illuminated; and in the third, by love, to God vnited;

2. You must obserue, that some, doe not consider, what it is to goe forward in due order, in the way of vertue and perfection: but before they well know themselves, or what mortification is; they goe on in the exercises, of this second degree, by reason whereof, their passions are vnmortified, their senses, not heeded, or well gouerned; and consequently, though they vse prayer. for many yeares, they remaine with small profit, and little vertue;

3. Wherefore you must not presume to ascend to this second degree, vntill you be well examined; whether you are sufficiently purged, from all affections towards the things of this world, well mortified in your senses and passions, and come to the true knowledg of your
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owne insufficiency, ignorance, vilenesse, basenesse, and nothing; for this is the scope and end of all the exercises of the purgatiue life; and then if your directour think it fit, you may goe forward to the second degree;

4. But if you haue not your directour at hand, you may examine your selfe thus: first, whether you find in your selfe a true feeling, and knowledg, of your owne basenesse, and nothing; and of Gods omnipotency, who alone can doe all things; and of whom, you depend, in your being, life, and whatsoeuer else you haue; then; whether out of this feeling knowledg; you esteeme your selfe nothing, and belieue that you are to be so esteemed, by all others; and whether you find, out of this knowledg of your basenesse and nothing, a holy hatred against your selfe, for offending so great and good a God; on whom you doe so depend: and whether thence, you would rather dye, and endure any torments then with deliberation venially offend, his diuine Maiesty; also whether you perceau, that seruile feare, of hell, death, and iudgment to be much decayd; and that the meditating vppon them, is loathsome, by reason they make the soul too

heavy, and pensive; likewise whether you find your soul (in prayer) incline rather, to loue, then feare; and to consider Gods benefits, then his punishments; and whether you find a desyre, to gaine vertue, by the imitation of Christ our Saviour, and a promptnesse and forwardnesse in all that belong to the seruice of God; and a serenity, and freedome of spirit, in your exercises. by these tokens, you may vnderstand, and know that your soul is indifferently well purged, and made cleane; and so may passe, to the second degree, or Illuminative way;

5. It may be well called the illuminative way, by reason the darke cloudes of sinne, are dispersed, and the tempestuous winds of the vnmortified passions, which obscured, blinded, and troubled the vnderstanding, are now appeased, ceased, and decayed, by the exercise of the first degree. euery one knowes by experience, that passion troubleth and blindeth the vnderstanding; so that a man cannot see, or knowe well, what he saith or doth; neither doth he proceede then, according to reason; consider a man or woman much in loue, or in a vehement passion of anger; and you shall find,

shall find, that they are so overcome by the passion, that often, it seemes, that they are rather beasts, then reasonable creatures;

6. But now that the soul hath got over the hedg, from the foul miry way, wherein she was, into a dainty plaine, and from that winters night, to a summers day; and that the tempestuous operations of the passions, are gon; the vnderstanding even in his natue light, doth now begin more seriously to worke according to reason, and chiefly, the sunne of iustice, casting his rayes and beames, in this summers day vppon him, by which he is enlightned, so, that he plainly see's and perfectly obserue's the great misery the poore soul was in; and that, only, by the practise, and exercise of vertue, she can be preserved, and kept, from returning thither againe; then by degrees, this soul encreasing in purity, by the exercise of this way or state, gaineth a facility, content, and sweetnesse in prayer, and many illuminations, and diuine illustrations, by which she is well instructed, how all that is in this world, is but vanity, and hath an end; and that only vertue and a godly life, hath endlesse glory; for a rewatd; this causeth her to affect vertue, and really

to set vpon't to gaine it ;

7. But heere you must note , that though in the first degree, or purgatiue state, a^{ct}s of vertues are practised, as well as in this state, yet there is very great difference betwixt the manner and ~~notiue~~ ^{notiue} of both; for in the first; vertues are practised, not for themselues, or their worth, but in as much as they serue for the ouercoming, mortification, or extirpation of some vice or passion; but in this; they are practised, desired, and loued, for their owne worth, and excellency; which was vnknown in the first degree, for want of that supernall light, which is had, in this state; and therefore it is well called the illuminatiue state, and the proficient; for the soul now takeing an affection to vertue, vnderstanding its worth, with courage and alacrity of spirit, resoluethe to gaine it, (happen what may,) by the frequent consideration and imitation of the life and vertues of Christ our Sauour. and so by the dayly practise, and exercise of the a^{ct}s, of those holy vertues, she profiteth, and goeth from vertue, to vertue, vntill she hath gained a great profit, and treasure in the degrees of vertues, and of merit.

8. Therefore it may be well called the state of the proficient, or those that are profiting in vertue, and the spirituall life; many other better reasons you may find in diuers authours, or bookes, written of this subiect; but these at present, may suffice;

9. The first exercise of this state, is, to keepe as neere as can be, a continuall presence of God, as the foundation of all the rest; the next, is solitude, or frequent retirement from all occasions of distractions; the third, the reading of good bookes, and vse of much prayer; the last; the practise of vertues, by the imitation of our Sauour, who said, *Math.* goe and sell *19. v.* what thou ha'st and giue it to the poore *12.* and follow me; that is; imitat me in my life and vertues:

10. The benefit of the presence of God, is vnspeakable, it preserveth from distractions, and causeth recollection, it disposeth a man well, and helpeth to pray with ease, and content; it giueth courrag in difficultyes, and light to know truthes; it edgeth on to vertue; it moueth forcibly, to the imitation of good; it gaineth familiarity with God, and inflameth the soul with his diuine loue.

11. For the soul that is in loue, though neuer so litle, will desyre tyme and place conuenient, to conferre with her beloued ; therefore she endeauoureth to get from company, and other occasions, and retire her selfe to some solitary or priuat place ; there to reade of her beloued's vertues, and perfections , or the liues of those that loued him ; which is the next degree , and then she doth begin to consider what she read ; and in this, she spendeth not a litle tyme ; that is in prayer. for the more she considers those things , the more she is desirous to gaine them ; which is by the imitation of her beloued , and the exercise and practise of those most excellent vertues , which she hath considered and seene in him.

12. Thus , by degrees , this garden is dayly bettered, the sweet hearbs and faire flowers brought to increase ; for it is the office of this state of life, to bring the soul forward in vertue and all piety ; and with more heede and care, to preserve those plants , from the iniuries of the wynd, and weather , as good gardeners doe ; couering with earthen pots , glasses, straw, and other things, the hearbs, flowers, and fruit, which are precious, vntill the weather grow warme , or be so
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temperat, that they neede noe longer shelter; for the wynds of temptations of either the world, the flesh, or the deuill, who is neuer at rest, (some tymes God so permitting) doe blow so strong and sharply, that they penetrat to the very heart, and are able to destroy all;

13. Therefore you must place as a wall of defence, before them, the exemplar life of our Sauieur and couer them ouer with his loue, least they should be nipt by the frost of pusillanimity, and withered with the sharpnesse of the wind; for when a temptation cometh, and nature, with the austerity of these exercises, grow's cold in Gods seruice; then casting your eyes vppon the exemplar life of Christ, and that great loue of his to vs, couering all his actions, (as his humility, he being set at naught, and despised; his patience, being with many iniuries and reproches abused, whipt, and scourged; and his perseuerance in suffering; and the exercise of all vertues euen till death on the crosse; and all for example and loue of you) instantly you are encouraged to endure all, follow his example, reiect all temptations, goe forward in your holy exercise, and neuer yeald to the excules of nature, nor desyres of flesh

and blood, for loue of him, who so deere-ly loued you; and thus loue couereth your actions, and doth leade you on, in the way of perfection, and solid vertue; preferuing you from danger in all occasions, and causing all your labours, not only, not to be troublesome, (though with some contradiction of nature) but also, to be done with facility and delight.

14. For the Passions and inclinations of nature, are indifferently well mortified, and subdued; and therefore they doe not rise in rebellion, with any vehemency; and if they doe, the deuil so mouing them, suddenly by acts of the contrary vertue, as with a scourge they are forced, as slaves, to be subiect, quiet, and at rest: so that the deuil perceauing such great care, and vigilancy, feareth to tempt, or moue any passion; because he sees those stout champions of Christ, gaine the victory, more and more, ouer them selues, and him, to his great confusion: and thereby their vertue and merit to increase, which to him is no small affliction. and on the other syde: Christ our Sauour, considering this so great diligence, and fidelity, of his seruant, he being the true sunne of iustice doth shi-

ne ouer all the garden of this soul so graciously, that she is wholly illuminated, comforted, and with the rayes of his diuine loue, so warmed, and heat, that the flowers begin to sprout and shew themselves; and then one may be discearned from the others; as one, to be patience, another humility, and so of the rest; so that the gardener finds in his soul vertues shewing themselves, and without any pride, doth acknowledg it to be so; and that it is the speciall gift of God, to whom he doth attribute all good, praise, and thanks; for he well knoweth, himselfe to be a meere nothing, and all together vnprofitable.

15. But now that this gardener perseuereth those faire flowers sprouting, and shewing their beauty and goodnesse, his whole mynd, runns vppon this; and he taketh no content, nor pleasure but in walking in this garden, and delighting himselfe with the fairenesse, and sweet odours of those flowers. at one tyme he doth walke in the alley of humility; then, in that of charity; afterwards, in that of patience; so visiting all; euery weeke making choise of one vertue, in which he doth intend to exercise himselfe, that weeke; that so, he may bring them dayly

to more perfection;

16. O How often doth he long to see them come to their perfect growth? o how many are his consolations and heavenly visitations, by the sweet inspirations of the Holy Ghost? now the fame of this faire garden is come to the eares and knowledg of the Lord of the soyle, *Prov. 8* Christ Iesus; whose delight is to be with *2.31.* the sonns of men; and therefore reioyceth to find this place, and commodity, to be familiar and conuersant with them; he often goeth thither, and taketh great content to see, and participate of the fairnesse and sweet odours of those vertuous flowers; he admireth the great care and vigilancy, of the gardener, in keeping this garden cleane from the least sinns, and bringing it, to so great purity, by frequent mortifications, and sincere confessions; and you may be sure that his coming thither, is not in vaine, nor without profit to the gardener; for at euery visit, the gardener receiueth some token of his affection; and some perticular gift, from his diuine Maiesty; and, by his so often coming, he causeth the gardener to be so familiar with him, that he tells him, the value and worth of those flowers, and how much he doth esteeme

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me them; and that he is fitting euen for their worth, to dwell in his heavenly pallace.

17. The soul perceauing this great affection of her Lord, and considering the vnspeakable happinesse, she may come vnto, by these meanes; desyreth more and more to please him; and now to loath the things, of this world, which are but transitory shadowes; and to forsake vtterly all pastime, secular company, and conuersation; her talke is wholly of spirituall things, and such as tend to her spirituall profit, and the honour and glory of God; all that hath not this salue with it, is more troublesome to her; then a most bitter potion to a stomack, that taking it, cannot be at rest, vntill it be cast vpp againe; and therefore to shun all these occasions, she betaketh her selfe to more solitude and retyrement; and when there she call's to mynd her life past, and the tyme formerly spent in pleasure, and vaine fooleryes, (which brought no profit, but much hurt and losse, vnto her, by them hauing offended this her deere and louing Lord, who is so gracious and good, as to make such esteeme of her, being so miserable;) her sorrow is great, her teares many, not so

much flowing from her eyes, as from the Fountaine of loue, which springs within her, and her heart through grieffe and loue, is ready to burst, and annihilate it selfe.

18. Now the light is greater and she more plainly vnderstands those things of God, which may induce her to loue him in a high degree, and it maketh her heart tender, and inflames it with reciprocall loue, and a great desyre to imitate the life and perfections, of our Sauour; and to print them deeply, in the most intimate of her soul; for he is the true patterne of all perfection. it is not in the vnderstanding of any, to conceiue, nor in the eloquence of the tongue, to expresse, the comfort, and ioy of mynd, and the admirable feeling, this sweet soul, that is come so farre, hath often in prayer.

19. True it is, that she is not as yet truly and perfectly mortified, for it is not sufficient, to haue renounced the world, and all things else, with more perfection, and stronger resolutions, and to vse more retyrement outward and inward, and greater austerity towards your body then in the first degree; but heere you must goe a little higher to examine, and mortify your affections, euen in spirituall things.

things; and withdraw your selfe from their sensuall delights, for as Dauid said; *Ps. 61.* if riches (of delight) flow vppon you, *v. 11.* put not your heart or affection on them; that is, goe not to prayer for the tendernesse of heart, and sweet delight, which you find in it; neither must you the longer therefore continew in it, nor practise those vertues, by multiplying their acts dayly, for the comfort and great content you haue thereby; but purely, for that you know, these exercises to be pleasing vnto his diuine Maiesty; and that you desyre only to doe his pleasure, and holy will in all things; come life, come death, come paine, come ioy, come temptation, come consolation, come aridity, and desolation, or what else may happen.

20. Goe on then with alacrity of spirit to gaine sollid vertue, that will not be cast, by any tempest to the ground, consisting in a perfect conformity, through loue, (and not for those comforts and consolations) to Gods Holy will; for though the inward illuminations, comforts, and diuine visitations, be great, and many; yet his diuine Maiesty, for our tryall and good, doth some tymes, withdraw himselfe, that the sunne
shineth

shineth not, and the poore soule remaines in darknesse, not knowing what to doe, and the more she endeaouureth to haue that wonted sweetnes (which did allure her to frequent prayer, and other exercises,) the lesse she feeles and finds them; so that vnlesse from the beginning you labour to carry your crosse, and follow our Sauour, as well in the painfull sweat, as in the ioyfull glory of Mount Thabor (by not seeking these comforts, but solidly with resignation in all occurrences, to goe on stoutly in your intended way, vntill you attaine to that true perfection, which you ayme at; that is to please, and honour God, in your exercises, rather then vse them for any commodity, content or intrest of your owne) you may be deceiued, and voyde of true vertue.

21. For such comforts, vnder the shape and pretence of hidden sanctity, are so mingled with our spirituall proceedings, that though they may be a good meane to help vs forward, in the seruice and loue of God; yet by reason of our selfe loue, and particular interest, which are concomitant it will be better to neglect them; or at least not affect them; As for example; in prayer you find a tendernes

dernesse of heart, sweet teares, seruour, and delight in your workes, and a great facility to ouercome any difficulty, which then might happen, by reason of the sensuall gust and ioy, which you inwardly feele; all this not proceeding from any acquired, or infused habit or gift, or the true loue of God; but really from that sensuall sweetnesse, which is agreeable to our nature, selfe loue, and proper interest; which is augmented by those pleasures and delights; and therefore we willingly doe these exercises that our sensuall content may be the more; and thus the loue of our selues, and proper content, doth increase, and not the loue of God, or true vertue; and yet this runs on, very hiddenly, vnder the pretence and colour of vertue, and the loue of God; which is a great hurt and impediment to our spirituall profit, and may bring many vaine Glorious conceits, illusions, and deceits of the deuil to the soul.

22. Therefore to distinguish these two loues in your selfe, and know by which of them, you are moued to your exercises; is that, which you must examine, and watch after; and in all; purify your intention, directing it, to please
God

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God in solid vertue, rather then for any content you find in those gusts, which doe moue, vs often to force our selues, to things we cannot reach vnto; chiefly when they are from the deuill: as to make great resolutions and purposes in that present content, to doe some great penances, as it were for Gods sake, which afterward we are not able to doe, or our nature cannot bere; which is but a trick of Sathan, to hinder our true spirituall profit; and by some difficulty occurring, or sicknesse, to put vs back from what we began, and intended; which was, with the grace of God to gaine true perfection. to preuent this danger, we must with great humility, and submission, resigne our selues wholly to God, and strip our selues naked from all affection to such spirituall gusts; desyring (without any proper interest) solid vertue for its selfe, and Gods glory: and to take more content in crosses and spirituall afflictions, then in those delights which doe hinder true vertue, and nourish selfe loue and proper esteeme, being affected.

THE X. CHAPTER.

Of a more spirituall and perfect mortification.

1. **N**OW let vs goe on in this matter of mortification to the Superiour part of the soul, for the former is in the sensitiue or inferiour part; God is wont to giue many illuminations, a feeling knowledg of truths, and great desires of true and solid vertues, to a soul, that doth vse to mortify her selfe, and preferre his glory, and conformity of her will, to his, before that sensuall gust or delight; and euen in this, the soul may glut her selfe; for the spirituall delight, which cometh with them, is without comparison farre beyond that former, and therefore requireth more vigilancy, and a mortification, and renunciation, of a higher quality and order, then all that hath beene spoaken of; for, though those illuminations, and the cōtent which proceede from them, be from God, and really are a very good meane, to gaine solid vertue, and vnion of our will, with the will of God, by conformity and loue; yet
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if we be not carefull; but give way to our naturall disposition, which is inclined to embrace such illuminations, and spirituall comforts, with a great deale of inward satisfaction and content; we shall find as in the former, our owne will, and a selfe complacence (though hiddenly) in them. and then the soul doth endeavour to dispose all her powers and affections to dilate themselves for augmenting those illuminations, and perswades her selfe, that they doe increase, as her desyre increaseth, and that they are great gifts proceeding from God, more then were at first; whereas there is no such thing, neither doe they increase, but her greedy desyre to enioy more and more gusts, proceeding from that light and those illuminations, doth increase, which doth discover her selfe loue. and proper vnmortified affection, which she did not obserue, thinking it to be a gift from God, which is not; and that she had some infused vertue, or gift, which did moue her so much forward, in those desyres; whereas really, it was selfeloue, and her owne proper interest; by which it appeeres how many deceits and errours she may easily fall into.

2. And commonly when his diuine
Maiesty

sees the soul to esteeme this her owne
 complacence, more, then his loue, or
 conformity, with all indifferency, to his
 holy will; he doth withdraw this light,
 and his concourse; so that she is left in
 aridity, and knowe's not what to doe for
 want of firme and solid vertue, which at-
 tend's to nothing, but the pure will, and
 glory of God; and thus selfe loue shut-
 teth these sweet flowers, and hindereth
 them from sprouting fairely, and conse-
 quently, she cannot discern the one,
 from the other, nor the true, from the
 false. But what remedy for this malady?
 what cure for this sore? what euasion,
 from this danger? partly that which is
 formerly said, that when the soul per-
 ceiueth these feelings in her selfe, and
 that great light, she must not desire, to
 augment them; but with submission pro-
 strate her selfe, and with true humility
 euen annihilat her selfe, acknowledging
 her vnworthynesse and nothing, before
 that great Maiesty of God, and that she
 is wholly resolu'd not to pleasure her
 selfe in any thing, but in doing his holy
 will, with all indifferency; and that by
 reason of her great vilenesse, and base-
 nesse, she is vnworthy of any heauenly
 visitation or consolation, be it neuer so
 little;

litle; much more of those so great illuminations and comforts, of which she is very well contented to be deprived, if his maiesty shall be so pleased.

25. Thus she doth purify, her intention, reiect all selfe loue, proper complacence, and depriue her selfe willingly of Gods gifts and comforts, for God; and not only acquire firme and solid vertue; but also she thereby doth dispose her selfe so well, that God often by speciall influences, and purer light, doth lead her forward in the true way of perfection; and then this errour appeareth so plainly, that the soul, admireth at Gods great goodnesse and bounty, to whom she referreth all praise and thanks, with great feeling, and acknowledgment, of his mercy, and fauour; who doth daigne to incline himselfe to visit so vile and abiect a thing as she is; and then doth offer her selfe totally to his diuine Maiesty, ready to be deprived of all comforts and gifts, what soeuer, so that she may but neuer so litle please him, and augment his glory; and thus she is truly transformed into God more perfectly then euer before.

3. Let all spirituall soules note this well, for it will be a comfort to them in
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tyme of neede, and these like occasions,
 to know this rule, Obserue likewise, this
 generall rule to know selfe loue, and
 your proper intrest, even in the highest
 contemplation, and greatest visitation of
 God: that, when you perceiue any of
 them in prayer, and that your ioy is, ex-
 cessiue great, and your loue to God, and
 desire to serue him, and be wholly vnited
 to his diuine maiesty, doth increase; and
 suddenly you are called from that high
 contemplation, and sweet content with
 God, by obedience or charity, to doe so-
 me secular businesse, which, may be the
 occasion of many distractions, and a hin-
 derance to your sweet repose; though
 beneficiall to your neighbour; if you then
 find a repugnance, disquietnesse, or any
 anxiety, to be brought from the content
 you were in; or feare to loose it, by those
 occasions; you may be sure, your spirit is
 not mortified; and that you haue not ac-
 quired the true abnegation of your selfe;
 for heere you see, how much you are tyed
 to selfe content, and your spirit is not
 free, at liberty, nor resigned perfectly, to
 the will of God; for you must leaue God,
 for God; that you may more perfectly
 please God, in all things; and be more
 deeply vnited, and by loue transformed
 into

into him, which regardeth no commodity, or discommodity, but only to please and content her beloued. all we ayme at, and wherein true vertue and perfection doth consist, is, to please God, and doe his holy will in all things; what then should I care, whether I be in the a&tiue life employd, or in the contemplatiue, when I know that, to be the, will of God? wherein can I honour God more, then in doing his will? is it not more reasonable and perfect; then to doe my owne will, though it be to praise God in a high degree, by reason of the content I take in it? the best, is allwayes to be preferred; and so must Gods will, be in all things; the spirit of God brings a continuall tranquillity, and peace with it, to the soul; but that anxiety is from selfe loue, and the enemy; and therefore to be reiect&ed; for this selfe loue, and proper interest, are found hidden often in the most heroick a&ts of vertue, that may be; euen in a desyre of martyrdome, when this desire is accompanied with solicitude and anxiety, which in euery thing is to be obserued.

27. Moreouer, you must be carefull not to trust to your selfe, nor your owne iudgment in any thing, nor thinke that you

you haue your passions truly mortified, nor that you acquired any solidity in vertue, though your desyres be great; and your inward acts of vertues, be many, and that you haue a great facility in the exercise, and doing of all things, that are to Gods honour and glory; vntill in seuerall occasions, not so pleasing to your humour, you be well tryed, and proued; for in the tryall, the truth will appeere; and according as you find, you may praise God for his benefits, or humbly acknowledge your frailty, and inconstancy in good, if you failed, and found not in your selfe, that mortification, which you thought you had, and ought to haue; and about all, endeavour to subdue your owne will, and proper iudgment: for they like so many wormes, will neuer leaue of grating on the rootes of those vertuous flowers, be they neuer so faire; (if they be not very, well mortified;) and will neuer permit them come to perfection: be therefore humble, and vigilant ouer your selfe, and implore gods grace, and assistance, in euery thing; without whom, as you were nothing, and are nothing, so you can doe nothing that is good, nor overcome any vice, or passion, nor acquire any degree of vertue; the manner how

to pra&ise the a&ts of vertues, and acquire them; you haue seene in the seauenth chap. of this part; and shall see more perfectly, in the following chapters.

6. You must also vnderstand that it much auaileth, to place before our eyes, the admirable liues, austerities, mortifications, and rare vertues, of the great seruants, and Saints of God; to encourrag vs, to goe forward, in these holy exercises; for many of them, men and women, though noble, tender, and delicat, did not therefore fauour themselues, nor yeald to the desyres of flesh and blood; but did mortify, and subdue themselues, in all things, and occasions, for the loue of God; but your chiefe meditations, must be, of the passion, and vertues, of Christ our Sauour, not as in the Purgatiue way; for there, you consider the passion of our Sauour, and his paines, as procured by your sinns, and that you are the cause of all his woe; and therefore you ought to grieue for it, and doe penance: for that you were so wicked, iniurious, and cruell against the Son of God; but in this, you consider it, as a benefite, and a speciall fauour, and token of his loue towards vs; for of meere loue, without any compulsion, obligation, or me-
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rit of ours, he did offer himselfe, to his heavenly Father, to suffer those torments, and make satisfaction to him for our sinns, and the eternall torments which we deserued for euer in hell fire.

7. Then we must consider the manner of his life, passion, and death; to wit, with so great humility, patience, obedience, and other vertues; which doe shine in him (aboue all others) who is the true patterne, of all vertue, and perfection: and whom we ought to imitat in these vertues, and loue him tenderly, who so deerly loued vs;

8. Then to meditat vppon his benefits, as that of our creation of nothing, to his owne similitude, and likenesse; and not a stone or beast; to be borne of Catholicke parents, nourished, bred, and brought vpp, in the Church of God, and faith of Christ, and not a heathen, turke, lew or heretick, which are out of the Church, and in the state of damnation: (for, as they who were out of the arck of Noe, were drowned, and none saued, but those that were within the Arck. So none can be saued, that is out of the arck of Christ, which is the Holy Catholick Roman Church, for it only is Catholick;

that is , vniuersall , or vniuersally
 throughout the world agreeing in vnity
 of faith, and doctrine; and it only, from
 the Apostles, to this very tyme. can shew
 its succession, in Bishops, Prælates, Pa-
 stours &c. as S. Paul writes to the Co-
 Ephes. rinthians, and to the Ephesians. By it on-
 4.v.11. ly, Churches, monasteryes, and Altars
 were erected, and true sacrifice offered
 vnto God. by it only, in all ages heresies,
 and heretickes were sentenced, and con-
 demned, and whom they condemned, the
 whole world held, and still doe hold for
 hereticks; this church therefore soe con-
 tinued, and assisted by the Holy Ghost, is
 the firme pillar of infallible truth, as the
 1. Tr. Apostle doth affirme, which will conti-
 nout y new to the world's end, and out of which
 3.v.13 there is no saluation; behold I am with
 you all dayes till the consummation of
 the world, these are the words of God,
 which cannot be falsified; this is that very
 Math. Church, which our Sauour, Christ Iesus
 16.v. built vppon a rock, which will never faile;
 17. and therefore he said, the gates of hell,
 shall not preuaile against it; that is, all the
 power of hell, shall not be able to decei-
 ue, or bring it into erreure. this is the true
 Church, wherein these Bishops, Prelats,
 Pastours &c. were and are employed

in preaching the goſpell to all nations; in the conuerting of infidells; in the gouerning, and inſtrucking, of the faithfull; in the adminiſtration of Sacraments; in this Church, and in none other, there were from the begining, ſacred profeſſed Virgins, holy confeſſours, and bleſſed Martyres; in this Church only, God did, and ſtill doth manifeſt himſelte, appeering to many of his ſeruants, and by them working ſtrang Miracles, to the open view of the world, and prophesying things to come; in this the moſt learned doctours, and writers of the world were, and are; this only, is the Church vniuerſally accepted of, and believed to be holy, according to that article of the apoſtolicall creede, I believe the Holy Catholick Church; all the articles of faith are infallible truthes, and allwayes true, then it is infallibly true, and all muſt believe, that there was allwayes, is, and ſhall be to the world's end, a holy Catholick, that is, vniuerſall Church, to witt, a Society, or congregation of people throughout the world, as a body vnder one head, in one and the ſame beliefe, or faith, giuing due adoration, and worſhip vnto God; this is that Church, which was, and is viſible, which in the acts is called, the *Act. 1.*

Math.
18.v.
17.

legitimat or lawfull, Church wherein controuerſies of religion muſt be decided; this is the Church, to which our Sauour bids vs complaine in like occaſions, and if he complayned vppon, will not heare the Church, that is, obey the ſentence of the Church, let him be (ſaid Chriſt) to thee as a Publican, and Ethnick; Out of which words I argue thus againſt the denyers of the viſibility and infallibility of the church. If there were not allwayes a continued, viſible, and knowen church, how indifficultyes could any complaine to the church; for expect, a determination or deciſion of the controuerſy? alſo, if the church in its deciſions, and ſentences in controuerſies, were not infallible; why ſhould any be bound to obey it, vnder ſo great a penalty? likewise if none be bound to obey the decree of the church, why ſhould the diſobedient, be ſentenced by Chriſt him ſelfe, for a publican, and Ethnick, who commands, that euery child of the church, ſhall eſteeme him ſuch. So that euery one, muſt ſhun them, as excommunicated perſons, with whom, we may not eat, drink, or conuerſe; by which you ſee how falſly, theſe new ſectaries, and reformed goſpellers, doe tax the
ly

holy Catholick Church, with fallibility,
 and errour. for, since Luther (who was a
 member of the true Church) as a rotten
 and putrified member, fell from this ho-
 ly Church, the mysticall body of Christ,
 and way of life, by his errours and diso-
 bedience, to this his mother (for which he
 was sentenced, and condemned for an
 heretick) and therefore according to
 the command of Christ is to be esteemed
 as a Publican and Ethnick; his followers
 to collour their ill proceedings, and to
 defend their carnall liberry, and disobe-
 dience to the true church, they alleage,
 and say that the church can, and did er-
 re; contrary to the very word, and pro-
 misse of God; by which they deprive
 themselves of all certainty of faith,
 church, and hope of Saluation. for if the
 church that was holy, and acknowledged
 by the whole world for true; could, and
 did erre in faith according to them, their
 church can erre in faith, and they know
 not, but at this present they doe erre; and
 consequently, they are not certaine of
 faith, church, nor Saluation. neither is
 this to be admired that they should erre,
 having so many sects distinct, and disa-
 greeing betwixt themselves in the very
 principles, and fundamentall points of
 faith.

1. Cor.
 1. v. 10
 Rom.
 16. v.
 17.

faith, which the whole world takes notice of; whereas there is but one God, and one faith, without which, it is vnpossible to please God, as the Scripture doth declare; (note this well) and without pleasing God, there is no Saluation; so that they that are not certaine of their faith, are vncertaine of their Saluation, but we Catholicks doe confesse, and truly belieue, that our church is true, holy, and infallible, and that in this, there is true faith, and Sacraments, by which all may be saued. this being occasionally said, for your better instruction; I will returne to the matter I spoke of before, as all this were within a parenthesis, then consider your conseruation with such great prouidence and care, your redemption as is said, with so great paine and loue, also your vocation, by baptisme, and after actuall sinne, by holy inspirations, and the blessed Sacraments of pennance, and the body of our Lord, from your wicked wayes, and sinne, to the state of grace. then the euil preuented, and good granted, with all other particular benefits, which euery one best knoweth in him selfe;

9. Also they may often meditate, and consider the attributes and perfections of

of God, as that he is omnipotent, to doe what he list, and whom none can resist : immense, filling, and in himselfe including all creatures what soeuer, Eternall, without begining or end ; wise in making so many varietyes of creatures of distink natures, and the'whole frame of this world, in so great beauty, and order, comprehending and vnderstanding all things, euen the very least ; and most secret of our thoughts, iust without partiality ; good, without any imperfection ; mercifull, and bountifull to all ; for, from him, we enioy what we are, and haue, and so of the rest :

10. I doe not therefore, say, that they may not, now and then, consider those things, which belong to the purgatiue life, as sinne, hell, iudgment, death, heauen, and their owne basenesse, and nothing ; and doe such pennances, as they are able, or their state of life doth require, with the allowance of their directour, or Ghostly Father ; for they, as a spurre doe awake, and quicken a tepid, or dull spirit, to runne forward in the way, and seruice of God ; for we are so miserable, by reason of the loade, we carry ; and our naturall inclination, to sensuality and proper commodity ; that we allwayes

stand in neede of some helpes, to encourage and spurre vs on, to those things, which are spirituall; and not so agreeable to our naturall disposition; for we cannot keepe the bowe allwayes bent, least it burst; nor our spirit, in continuall contemplation, but must yeald to the necessities of nature, whiles we liue in this mortality; as to eat, drink, and sleepe: neither doth the Eagle allwayes soare on high, and remaine recreating her selfe in the purest and sweetest ayer, but must some tyme descend to the earth, nature so requiring, which is a heavy load; and therefore, we neede many helpes; for, what feare, cannot doe; some tymes, loue may; and other tymes, what loue, cannot; feare may; and for this reason, it is often necessary that in all states, we vse the meditations which we find by experience doe best helpe vs in our occasions.

THE XI. CHAPTER.

Of the Presence of God, and
what it is.

1. **T**His presence of God, as I take it, is a memory of God, or an application of the mynd, to God, apprehended, or conceaued by the vnderstanding to be present intellectuallly, or imaginarily; the intellectuall is, according to his diuinity; but this, according to his humanity. According to his diuinity, by a liuely faith, you conceaue him, omnipotent, eternall, immense euery where, in all creatures, and comprehending in himselfe all things created, but cannot be comprehended by any; of whom all doe depend, and he of none; and that he is our creatour, begining, and finall end; *Apo.* the rewarder, and reward of all good *1 v 8.* workes; as the holy Scripture affirmeth; *Gen.* so that truly and really he is within you, *15. v. 1.* and euery where, about you, where euer *Eph. ii. v. 6.* you sit, stand, or goe; which you calling to mynd, and considering, is an intellectuall presence, of God, recollecting, and mouing the soul to great reueren-

ce, adoration, thanks, praise, and loue.

2. But when you conceaue him according to his humanity, that is framing in your mynd some image representing him, as he was a child, lying in the stable shaking with cold, or in his Mothers lappe, sucking, or embracing her about the neck, sitting among the doctours in the temple at twelue yeares of age, or fasting in the desert forty dayes, or preaching and teaching, curing and helping the sick, and sore; or some particular point, or passage of his life, passion and death; representing him thus, either within you, before you, or at your syde, is an imaginary presence of God. which you may easily vnderstand by this example; when you call to mynd, any friend, that is absent; you frame his image, in your imagination, and you see him, in a manner present; and so looking on him, with with your inward eyes, you may be moued to loue him; and some tymes, to grieue and lament for his absence; Christ our Sauour thus conceiued; is an imaginary presence of God, and it is of great efficacy, to moue vs, to bewayle our sinns, and to preserue vs, from any, euer after; and to seeke after true vertue by his example.

3. The

3. The application of the mynd, to the presence of God, may be diuersly practised; first as one friend, with an other, taking content, that they are together; or as two in loue, much ioyed beholding each other, (their looke speaking its owne language) so farre, that without other words, or actions, their hearts, are moued, their affection, inflamed; their ioy, increased; and being after this, separated, and one absent from the other, they feele a sadnesse, a discontent, and vquietnesse within themselves; much more the soule beholding her beloued, present in mynd, (who is the most beautifull, amiable, and louing spouse, that may be, and well vnderstands the least inward motion,) ought to take content, and ioy in his presence, and be inwardly moued, and inflamed with his loue; this cause, being more noble, as being betwixt the creatour, and his creature; God, and man; the soule, and her heavenly spouse; and as this loue, is farre more excellent, (as being pure, and spirituall) consequently, the absence of this her beloued, ought truly to make her sad, and procure in her, a greater feeling of griefe, then that other betwixt worldlings doth.

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4. Also you may not only take content, in that presence, and mutuall aspect; which is the first degree, but likewise, you may come so neere as to be familiar, and conuerse with him, expressing by inward acts, your loue, and willingnesse, to serue and please him, in what you can; this is more forcible to increase the affection; and if this presence of God be of the humanity, and you beholding his wounds; how is it possible but you (knowing, that for loue of you, he was so wounded) will be moued to compassion, tenderneesse of heart, and griefe, to see him so pittifully abused?

5. But to be brieife; you may consider God as your creatour, and you his creature, and so conuerse with him, as the Holy Ghost shall inspire; or as your King, and you his subiect; as your Lord, and you his seruant; or as your Father, and you his child; or as your beloued, and you his spouse; or as a friend, and you his familiar; or as a phisitian: and you his patient; this is a brieife of the wayes to obserue the presence of God, Now what the duty of a creature to his creatour, of a subiect to his King, or of a seruant, to his Lord, of a child, to his Father, of a spouse, to her beloued, or of a friend

friend to his familiar; and of a patient, towards his phisitian; needes no great explication, for very few are ignorant of it; and dayly experience, doth teach it. Obserue, that what way soeuer, you conceiue, or consider him, his goodnesse and loue to vs., is such; that he will conforme himselfe to our condition, simplicity, or sagacity; that his high maiesty, may not confound vs; nor his frendly familiarity, breede in vs any disrespect, or irreuerence towards him; vntill at length he bring vs, to be of his; and by a true transformation of loue, become one and the same with his diuine Maiesty, if the fault be not ours.

6. Note that according to the dispositions of euery one, they may obserue what sort of the presence of God they find most profitable; for some may profit more by the intellectuall, others by the imaginary; yet, though that be more noble, this, notwithstanding is commonly to be more vsed, and is more profitable, by reason it is more agreeable to our nature, and more forcible to moue vs, in difficultyes, to ouercome our selues; for we beholding his torments and paines, and knowing that he endured, and suffered them, for loue of vs, and to make sa-

tisfa-

tisfaction for our sinns; and that we, and not he, deserued them; will cause vs to lament, and grieue for our offences; craue with humble submission, pardon, for them; doe penance, subdue the passions, mortify the body, correct our senses, and liue a vertuous life; and be more thankfull, and desirous to serue and please his diuine Maiesty, then if we considered him only omnipotent, immense, iust and so of the rest, which is not so deepe in our interest, as the other; but whether you profit by one, or the other; what you make choyse of, keepe it all day long, in your mynd, as neere as you can, according to one of the wayes formerly mentioned; so that wheresoeuer you be, he may be a wittnesse present, of all your thoughts, words and deedes: it is vnspcakable, what profit may hence arise to a carefull soul.

7. There is an other presence of God supernaturall, which his diuine Maiesty, is wont to afford to pure soules, without any labour or indrusty of their part; this bringeth a certaine Maiesty with it, yet nothing seene, but by an inward light, and feeling, with one simple locke, the soul is moued very forcibly, and sweetly, to acknowledg him then present,

sent; and this leaueth in the soul an admirable respect, and reuerence towards him: of this I shall speake more in the third part God willing.

8. To conclude; by reason of our naturall disposition, and inclination, to thinke of the things, of the world and our owne interest; being not as yet so well mortified, practised, and able to keepe a continuall and constant presence of God: we must acknowledg heerin our frailty and weaknesse, and endeauour carefully, to acquire it, by all meanes, possible; it will therefore auaille, and helpe very much, first, to practise it dayly, then to haue some motiues to bring it to our memory; as when the clock strick, instantly call to mynd, your presence of God, and by some inward act, addresse your selfe to him; doe the same, when the cock doth crowe, or any bell doth ring. In the house likewise wherein you dwell, it will be good, for the same purpose, to giue a denomination to the roomes of the house, of the passages of our Sauours life, and death: (as to one, the place of his natiuity; calling it the stable where he was borne and laid betwixt an ox and an asse to an other, where he made his last supper with his disciples, washed
their

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their feete , and ordayned the most Bleſſed Sacrament of the Altar , as a token of his loue to vs; to an other, the garden of Gerſemany , where he prayed, and ſweat water and blood; to an other, where he was whipt: and ſo of all the reſt,) that when you goe into any of theſe roomes you may call to mynd, the miſtery of that place, and inwardly doe your duty to his diuine Maieſty ; there , with reſpect and reuerence making an act of humility , patience , ſilence, contrition, adoration, thankes, praiſe, loue , and of other vertues , which is nothing troubleſome, yet of great merit, and profit; truly if you paſſe through the roome where you ſee your Lord, or lady, maſter, or miſtriſſe, your hat, you inſtantly put of, and paſſing by doe bowe vnto them; why not then vnto your God , whom you conſider, and is there truly , according to his diuinity.

9. Alſo it will helpe, to haue ſome few ſtones of beades (which we doe uſe, and call the preſence of God of it) to hang where you , moſt uſually put your hands, that when you touch them , you may remember your preſence of God; you may likewiſe were a ring on your finger, with ſome notable marke , to that ſame purpoſe;

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pose; or a string vppon the wrest of your
 hand, and such other wayes, of this kind,
 which may keepe you myndfull in all oc-
 casions, and tymes, of your presence of
 God; for they are most admirable and
 excellent wayes. inspired by the holy
 Ghost, and practised by his holy ser-
 uants, to keepe them myndfull of God
 alone; and forgetfull of all whatsoever
 else: for in this degree, they aspire to
 those things which are celestially and
 eternall; therefore it is requisit to procu-
 re thus, the familiarity and frendship of
 this great God of glory, who alone can
 grant what we pretend: for hence we put
 great confidence in him; for a true and
 louing frend, as he is, being able, will ne-
 uer deny, what according to reason is
 asked by him, whom he doth loue; this
 presence of God (as is said) is worthily
 the fundation, of all vertuous buildings,
 it is a treasure beyond treasures, a good
 beyond our vnderstanding, and without
 which, there is no vnion with God,
 nor any felicity in this, or the life to
 come. O most sweet and amiable Iesu
 grant vs, to haue thee allwayes pre-
 sent, and mynd nothing but thy sweet
 selfe alone, and that we may be tru-
 ly transformed, and absorpt in thee.
 who

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who art our endlesse good and felicity,
Amen.

THE XII. CHAPTER.

How the Presence of God , is to
be daily applyed to the practi-
se of vertue.

1. **F**irst , I suppose that your morning meditation is commonly of some point of the life , or passion of our Sauiour , in whom all vertues are compleat , and truly perfect ; and in imitation of whom , according to those vertues , the exercise of this state doth consist.

2. To the end therefore , that at all tymes , and in all occasions , your mynd may be employed , in this imitation , (as an art or trade , which you must not forget to practise dayly , if you intend to gaine vertue and perfection) you must haue him , who is your patterne , present before the eyes of your soul , and in him so present , consider what is to be imitated , and followed ; so that you see how the exercise of vertue must walke dayly , as we may sayd , hand in hand with the presence

sence of God, as two louing companions, that may not be easily sundred or separated. By this example it will more plainly appeere;

3. When in your morning prayer, you haue made choise of the presence of God, which you intend to obserue that day; and resolue vppon what to meditate, and passe the tyme with him so present; (for it is not like that two louing friends being present in one place, would be silent, and not speake together, or passe the tyme in conuersation about some particular matter; though some tymes they doe but behold one another, as in contemplation) as if you made choise of our Sauour tyed to the pillar, pittifully whipt, and extreemly abused by those wicked Iewes; which is the presence of God, you intend to obserue in mynd, that day; then you see, and consider with what great humility, he submitteth and leaueth himselfe, to the barbarous vsage of those cruell, and base soldiours: as if he were not what he is; but a malefactor, deseruing that vsage and punishment; hence you resolue to imitate him, in this blessed vertue of humility, that day, by the practise of inward and outward acts; and to humble your selfe

selfe to euery one without exception, as he did; and not to omit it, in any occasion, that shall occurre; though it be, but in small, or trifling things, as to giue the precedence to euery one; to be familiar, and serue the poore; if you be sitting; to rise vp, at the intrance of any, to the roome; to offer vnto them, your chaire, or stoole, or present to them, an other, if they will not accept of yours; to giue them way to sit first; and many other such things, which seeme of no moment, but truly are of great importance, being done for the former end, and intent.

4. Also not to speake of your parentage, or your owne qualities in way of praise; nor contradict any in discourse, vnlesse necessity or charity requires it; and euen, in the very manner of speaking shew humility, and no pride, or arrogancy; as to speake mildly, and slowly, without bitter words, though it concerned you, neuer so much; this for the outward, may suffice; besyde doing meane offices in the house, wherein you dwell; for a soul desirous of vertue, will find out many occasions; as our holy Mother S. Teresa did, who, when she had no other occasion, she remained in the quire after the rest of the Nuns, and folded

up hand somly all their mantles, and put them in their owne places; also the Holy Ghost will neuer be wanting, to assist a willing mynd, and inspire what to doe, and how to find occasions, to exercise any vertue:

5. Now let vs goe to the principall, which is the inward practise of this vertue, which must be done vnfaignedly, by inward acts, and a familiar and reuerentiall colloquy, with our Saviour present, as is said; for, and concerning this vertue, which in him you haue obserued, and thought worthy of imitation; as thus.

6. O most humble Iesu, the true patterne of humility, whereas thou ha'st so humbled thy selfe, and litle regarded thy worth and dignity, being what thou art, Lord of all; I will (as in all reason I ought) humble my selfe, in all occasions, and haue no esteeme of my selfe, though I had all the dignities, honours, qualities, and wealth of this world.

7. O King of glory, most humble Iesu, thou do'st aduise me to learne of thee, that is, to imitate thee, because thou art humble in heart; therefore whereas thou ha'st now so humbled thy selfe to be abused, by those meane and wicked soldiours,

diours, I will euer heerafter, submit and humble my selfe to all persons whatsoeuer for loue of thee; that by so doing, I may learne this sweet vertue of humility, after thee;

8. O my deere and most humble Iesu, since thou ha'st so vilified thy selfe, as on thy knees to wash the feete of thy Apostles, I will allwayes vilify my selfe, and acknowledg before the whole world my basenesse, and humbly serue the meanest and poorest beggers, though it be to wash their loathsome feete and vlcers;

9. O my sweet and louing Iesu, I do verily and truly belieue, that the poorest begger, is richer in grace, and more deseruing in thy Sight, then I, who am a most peruerse and wicked sinner.

10. O most amiable Iesu, thou did'st humble thy selfe, not only to bate and abie& men, but also to the most cōtemp-
tible death of the crosse; this thy humility, doth confound my proud heart, and the pride of this deceitfull world; I will therefore heerafter thinke humbly of my selfe, and bannish from my heart and soul, all pride and vaine glory, to learne of thee, and gaine this blessed vertue of humility.

11. O myld and humble Iesu, I haue
iust cause and reason to be humble, and
think meanly of my selfe, hauing nothing
of my owne, but sinne and iniquity; and
if in me, there be any thing, that is good;
it is thine, not myne, and to thee the glo-
ry, and praise thereof, is due, and not to
me.

12. O Lord, my God, thou did'st flye
away, when the people would haue ma-
de thee King, (seeing thy wonderfull
workes and miracles,) to make thy con-
tempt of worldly honours, and humble
heart knowen, and manifest to those that
loued, hated, and feared thee; how then
o Lord, can I without confusion, and
shame, desyre any honour, dignity, este-
me or praise in this world, being a meere
nothing?

13. O glory of the Angells, and ioy of
heauen, my Iesu, though thou wert the
Lord of all; yet thou wert contented, not *ps. 22.*
to be esteemed, as a man, but a worme, *v. 6.*
the scorne of men, and the out cast of
the people, as thy Prophet doth affirme.
much more I should desyre, and be con-
tented, to be set at naught, and despised
by all, being the scandall of men, and the
worst of sinners.

14. O my God, thy Blessed Mother, *Luck. 1.*
G for *1.*

for her humility, was exalted aboue all in heauen and earth; and shall be called blessed for her humility, by all generations, as she doth testify; grant me o Iesu this holy vertue by her sweet intercession.

15. O Lord, what esteeme can I haue of my selfe, being dust and ashes, and meat for wormes? yea, come from nothing, and shall returne to nothing, if not preserued by thee? farre be it from me, my Iesu, to thinke, or esteeme of my selfe, but what I am, which is a mee-re nothing, and this esteeme, I wish all would haue of me, and no other.

16. O Lord, if the vncleanesse of my soul, were knowen to all, as it is to thee, then speedily they would despise, depart, and abandone me from theyr sight and company, as of right they ought, which I doe humbly and willingly acknowledge and confesse before the whole world;

17. O deere Iesu, if thy goodnesse and mercy were not to me, more then my desert, the dung hill on earth, had beene a place, to good for me, and hell afterward for all eternity.

18. O most humble Iesu, by thy holy humility, and the admirable humility of
Blessed

Blessed Mother, and the humility of all thy saints and seruants, I humbly, and with all submission, doe pray, and beseech thee, to grant me this vertue of true humility, that I may truly esteeme my selfe, a meere nothing, the worst of all men, and heartely desyre to be so esteemed, and vsed by all;

19. Heere deere Christian soul, you see, how sweetly the presence of God, and the vse, or practise of vertue, doe walke, and goe together; and how one helpeth the other, to be continued; for his presence giueth cause of speech; and, familiarity, moueth, and sweetly induceth the soul, to those acts, by which, she doth expresse her mynd, and desyre, to imitat and gaine what vertues, she doth perceauē, are gratefull to him, and in him doe appeere most perfectly; and this continuall, and familiar practise, of these vertuous acts, keepeth him present in her mynd, to whom she doth addresse her words.

20. But what vnderstanding is able to conceiue, or tongue to expresse, the inward feelings, the heart's content, and comforts; which in this conference, the soul doth receiue from his diuine Maie-
sty? truly none, but that really humble

Jacob
4.v.6.

soul, which esteemeth her selfe vnworthy of any such; to these he giueth grace; vpon these, his Holy Spirit doth rest; in these, he dwelleth; with these, he is familiar, and taketh great content; and thus he is delighted to be with the sonns of men, and not with the proud; for as the Scripture saith, God doth resist the proud, and giue grace to the humble; consider, the liues of God's seruants, and you shall find that by this path and way, they went to heauen.

21. But some may say; it is a tedious thing, to be allwayes keeping God's presence, and making, and producing acts of vertues. I beseech those soules to consider seriously, that the people of this world, doe spend many yeares, to gaine a trade, or art, whereby to liue, and keepe their families, in necessaries; and with great care and dilligence, by night and day, doe practise the acts of that trade, or art; there is none ignorant of this; for they see it dayly before their eyes, in all partes of the world. Why may not we then spend some yeares vsing all care, and diligence, to vse and practise the acts of this celestiall trade, by which we may gaine such store of riches, and spirituall treasure, that without difficulty, we may purchase

purchase an inheritance in the kingdome of glory, where we may live plentifully, deliciously and ioyfully for euer?

22. Also, they may consider, that we can spend whole dayes and nights in the company, and conuersation of those whom we affect, and loue, or doe expect benefit and profit by; why not then, with our good Iesus, our deere and louing Lord, and redeemer, who desyres nothing more, then to be with vs? we should desyre his company and conuersation, if we doe loue him, or desire our owne spirituall profit, and heauenly riches; for he standeth not in neede of vs, or our company, or conuersation; but we greatly stand in neede euery moment of him; for of him we depend in all that we are, doe, and haue; and therefore, if not for loue of him, at least for our owne good, and profit; we should heartely affect his company, and desyre and procure his familiarity and loue.

23. Moreouer is it not an admirable thing, to see, how seruants for litle wages doe labour night and day, in cold, frost, and snow, and in the greatest rayne; to doe the will, or command of their Lord, master, or mistrisse: and to giue them content, they often fast and watch

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long, yet they doe all things willingly; and many tymes, they doe suffer very much to their owne preiudice, and yet esteeme it nothing, so they know, that it will please their Lord, or Master, the better to get their good will, and be continued in seruice, for so small a reward. Yet our good God, our deere Lord and master, requires no such great toyle and labour of vs, but easy and small things; as to doe, what he commands in the precepts of the decalogy; to keepe a pure conscience and say a few prayers, which is generally for all; but from others of a higher calling, he requires likewise, mortified senses; passions, and appetites; and a care to wait vppon him, and keepe him company; for which seruice, he doth promise vs, (and will certainly performe it,) indeficent riches, glory, and life euerlasting, in his owne Pallace, among his deereft friends, and to be fed from his owne table for euer. and truly in this very life he doth reward those seruantes abundantly, with vnspeakable consolations, and comforts, as is formerly said.

24. Are not we then to be thought senselesse, if we doe not accept of this seruice, being so much to our comfort, and profit

THE SECOND PART. 151

profit? are not we to be blamed, if we doe not spend tyme dayly in the practise of those vertuous acts, by which we may gaine the vertues, and purchase endlesse riches in glory? are not we to be esteemed vnworthy of his fauour, familiarity, and gifts, whose company and conuersation we value not, nor desire; though he, euen for our good, and profit, desyres ours. I doe leaue this, to the consideration, and censure of any rationall man;

25. It is no small happinesse, that we can haue accessse, when we please, to our Lord God, and to make our wants and necessityes, and troubles of mynd, known vnto him; which no prince on earth alloweth to his subiects, nor greatest uassalls; let vs then heartely desyre, and loue his holy company, and spend our tyme with him; to giue him that content, who so much desyres it, for our good. Let vs also, to giue him more content, keepe great purity of conscience which doth highly please him, and will comfort vs. and obserue well, whether you labour to amend, what once in your selfe, you did reprehend; and whether you goe forward, or backward, dayly in your exercise, and practise of vertue; for by it,

you gaine true humility;

26. And note for your better help, that which followeth. to wit; if you perceiue any good in your selfe either of nature, or grace; instantly say to your selfe
 1. Cor.] the words of S. Paul, what ha'st thou,
 4. U. 7. which thou ha'st not receiued, to wit, from God? if then thou ha'st receiued it from him, wherein wilt thou glory? as if he said; whereof can'st thou boast hauing nothing of thy owne; but what thou ha'st is from God; thou art then to giue him the praise and honour of it, with thanks; and acknowledg all to be due to him alone, and nothing to you. thus you humble your selfe, and keepe your selfe from pride, and vaine glory.

27. Also if you perceiue any thing, that is laudable, or good in an other; you must not enuy his happinesse; but humbly praise God, whose gift it is; and confesse truly, that you are vnworthy of any such;

28. Moreouer, if you obserue any vice, or imperfection in an other; you must not therefore think amisse, or condemne him, in your mynd; but endeaour to excuse it, and with compassion and feare, say; his intention is good; but if it be such, that it cannot be excused; suddenly
 looke

looke into your heart, and call to mynd, the great sinns, which in your life past, you committed, fearing least you also should be tempted; and say to your selfe; you can take notice of that in him, which is but small, and perhaps before God is nothing, yea good; and cannot remember these many great sinns, which you committed against God, and grievously offended his diuine Maiesty, and therefore iustly deserued hell fire; and euen, now, at this present, if his holy grace, had not contayned and preuented thee, thou had'st done worssse then he; sweet Iesu preserue all from offending thee.

19. Thus humility worketh, and by this practise, you shall thinke euery one, better then your selfe, and come to be familiar, and inward with your Lord, and Sauour Christ Iesus; whose company if you forsake not, he will neuer forsake yours; for the garden of your soul is now beautified with this, and other flowers, sprouting, and shewing themselves, and begining to breath forth their sweet odours, that he being Lord of it, can hardly absent himselfe from thence, he is so taken, and delighted with the pleasantnesse, fairnesse, and odoriferous smells therof. and surely he will accor-

Math.
 25.v.
 21.
Luc.
 19.v.
 17.

ding to that saying of the gospel, say vnto thee, o good and trusty seruant, since thou ha'st beene carefull, and faithfull about a litle, I will exalt thee, to a higher dignity, and trust thee, with farre more and greater talents, and bestow vppon thee, supernaturall gifts; as infused vertues, and prayer, hauing formerly but what was acquired, by thy labour and industry. according to this manner, the presence of God, is dayly to be vsed, and practised with some one vertue, or other, by all that desyre true perfection.

THE XIII. CHAPTER.

Of resignation & conformity to the will of God, and how to practise it with the presence of God.

1. **I**N the former chapter, you had an example of the practise of humility, with the presence of God, (it being the first stone, to be set in this spirituall building, after the presence of God; which two, as lime and stone, make the solid

solid fundation, for the edifice of vertuous perfection; and without which, your spirituall building cannot subsist:) Now I will doe the same with resignation and conformity to the will of God in all things, for this with facility bringeth the building to a great height of perfection.

2. For selfe loue, and the disordered affection, and esteeme which we haue of our selues, for want of the true knowledg of our miserable condition; is the cause of all our mischief: therefore this ould house of selfe loue, and proper esteeme; must be pulled downe and destroyed, before we can begin to build the new, of the loue of God, and vertuous perfection;

3. There is nothing, more efficacious to cast it downe, and bring it to ruine, then humility, for as S. Bernard saith, speaking of humility; it is a vertue by which with true knowledg of our selues, to wit, of our owne misery and nothing, we seeme truly vile and base euen to our selues and doe verily beleue it to be so; and that all others ought in truth to conceiue the same of vs, being a meere truth in deede; which knowledg of so great basenes in our selues, taketh a way the

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occasion of pride, and louing, or esteeming any thing indiscreetly of our selues; whereas we plainly see, nothing in vs, loue worthy, or to be esteemed, by any; but rather what deserueth an hatred, and auersion from our selues, and others; and which is worffe, that we are so before God, and his holy Angells, being as we are, wicked and contemptible sinners; which in their sight, maketh vs more abominable, then the most stinking carion, in the sight of any prince, who passing by, cannot but turne his face a syde, and shut his nostrills, to prevent the feeling of the foul ayer, which thence doth proceede. for as is said in the first part, we are really, but a sinke full of foul and noysome stuff, and he who looketh inwardly on him selfe, will experience this truth. so that by this verue and knowledg, selfe loue falls to the grownd, proper esteeme, is quite extinct, and the fundation of true perfection settled in the soul.

4. This fundation being so layd; it rests, that you know, how to bring this building forward, and to your intended end; the most compendious, and brieue way that I can find, is; by conformity, or resignation of our will, in all things, to the

the will of God; our Holy Mother S. Teresa sayth, that by this vertue, we giue vnto God, the tree, and the fruit; the tree, of our owne will, which is the seat of loue; the fruit; this loue, and all our other affections; so that we strip our selues, wholly of all proper interest, and are no more our's, but his; and by him to be disposed of, as his owne; for he that giueth all, reserues nothing; he that giueth tree and fruit, giueth all, for nothing more remaines; and consequently, selfe loue, and proper interest, with all their edifices, falls to ruine, and then, the house of the loue of God, may be there set vpp, and fairly built; selfe loue; doth build Babilon, the cittie of Sathan, the place of confusion, and destroyeth heauenly Ierusalem, which is the cittie of God, the place of peace; this is the soul in state of grace;

s. For what can destroy a vertuous soul, more then pride, vaine glory, boasting, enuy, which proceede from selfe loue; if I had not loued my selfe too much, and my owne proper interest, I should not be proud, set others at naught, boast of my owne talents, and doings, or enuy an others prosperity, or care for his preferment before my selfe,

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to any dignity, honour, office, wealth or other benefit; and consequently, not build an habitation in my soul for Satan, who is allwayes where pride and enuy is; for which, he was cast from heauen, to hell. But by resignation and conformity, being truly obserued, we giue our will, and all that proccede from it, to God, to be disposed of as his owne, and as please him; so that we must doe nothing, but according to his will, to whom we haue willingly giuen all power ouer vs. by resignation;

6. But you may say; how shall I allwayes know his will, that I may performe, and doe it? he has declared it sufficiently by these words; loue God, aboue all things, and thy neighbour as thy selfe; and how to loue God, aboue all things; he hath shewd in the first of the ten commandements. For said he, thou shalt loue thy Lord thy God, with all thy heart, with all thy soul, with all thy power and strength. By this you see how to doe his will; to wit, that your whole heart, soul, powers, and senses, be only employed in his seruice, and those things, which are to his honour, and glory, through true loue: and to preuent all emulation, and enuy; he said, and thy
neigh.

Math.
22. v.
37.

Deut.
6. v. 5.

neighbour, as thy selfe; which if you doe; Babilon is vtterly brought to ruine, selfe loue destroyed, the citty of God, by loue of him, and our neighbour, fairly built; and the soul settled with so great indifference, that nothing can disturb her inward peace; for she care's not what may happen to her, by reason she is resigned to be disposed of in sicknesse and health, prosperity and aduersity, desolation and consolation, all a like, as his diuine Maiesty shall be pleased; for her will is prompt and ready, to be conformable to his in all things; and to desyre nothing, but what he is pleased to dispose of her.

7. But to come to, and acquire this holy vertue of resignation, and conformity, you must doe, as is formerly declared of humility: As when in your morning prayer, you haue considered our Sauour sweating in the garden of Gethsemany (which is your presence of God, that day) nature apprehending and loathing the cruell torments, which he was to suffer, being then represented to him; yet notwithstanding, he sayd, to his heavenly Father; Father not my will be done, but thine; as if he said; Father, though the torments, be very cruell, and great,
which

which in my passion, and death, I am to suffer, and that my nature doth abhorre the paine, yet because it is thy will, I should suffer, I will willingly endure all, rather then giue way, to the desyre of my nature; thy will shall be done o Father, not myne; in which you haue obserued, his resignation and conformity, to the holy will of his Father; and you doe resolue to follow his example, and imitat him, in this vertue of resignation, and to keepe your will conformable to his will, and to spend your tyme that day, in his holy company, vsing many acts of that vertue, as thus.

8. O my deere Lord, and Sauour Iesu. who in all things, and in all occasions, wert resigned, and conformable to the Holy will, of thy heauenly Father, I doe intend to follow, and imitat thee in this; and euer heerafter, to be resigned, and conformable to thy holy will in all things, and vppon all occasions, though neuer so contrary to my nature and will.

9. O most amiable Iesu, the end, for which I am created, is, to serue thee in this world, and to enioy thee in glory, in the other; how can I serue thee, vnlesse I doe thy will; or how shall I haue the
reward

THE SECOND PART. 161

reward of glory, if I doe not truly ser-
ue, and doe the will of thee my Lord and
Master, who wilt reward euery one ac-
cording to their desert, and merit? and
what doe I deserue if I doe my owne *Pf. 61.*
will, and not the will of my blessed Ma- *v. 13.*
ster? truly nothing, but to be turned off, *Asoc.*
as an vnprofitable seruant. therefore, I *22. v.*
will be allwayes resigned, vnto thee my *12.*
God, and doe thy will, and not myne;
happen what may.

10. O my sweet Iesu, by thy holy law,
which is thy will, I wil regulat all my
thoughts, words, and deedes, heerafter;
least I should doe any thing contrary to
thy expectation, or displease thy diuine
Maiesty in the smallest matter.

11. O my good God, euen according
to naturall reason, and for my owne
good, and benefit; I ought to preferre
thy holy will, before myne, for I know
certainly, that thou ha'st created me, for
thy selfe, and to be with thee in glory,
and do'st desyre my saluation, more then
I doe my selfe, and do'st loue me more
then I my selfe; if thy loue were not mo-
re to me, then my owne, I had long since,
beene in hell; for I knew I should be pun-
ished in hell, and deprived of endlesse
glory, by sinne; yet not louing my owne
good

good and to doe my owne will, contrary to thy command; I freely and often sinned, forsaking all right, to grace, and glory, and gaue my selfe, vnder the power of the deuil, who night and day doth desyre, and seeke my destruction, and vnter ruine; but thou desiring my saluation, through loue; (which I did not) did'st, with thy owne discommodity, and great paine, by thy Bitter Passion, and lamentable death, free me from all my miseryes, and the power, and slavery of Sathan, making satisfaction, to thy heavenly Father, for my sinns, and all those grieuous torments, and punnishments which I deserued, and had for euer suffered; if thy loue had not thus preuented all; so that what I was destroying in my selfe, thou wert repairing; and what I was condemning, thou wert sauing; all which, in reason, o true loue of my soule, giueth me plainly to vnderstand, that thy loue to me, and care of my saluation, is farre more, and greater, then my owne; wherefore I will euer heerafter, resigne my selfe to thee; and leaue my selfe wholly to be disposed of, according to thy holy will;

12. Moreouer, my deere and louing Iesu, since thy desyre (as thy Apostle doth

THE SECOND PART. 163

doth affirme) is , that all may be saued, *1. Tim.*
and none to perish , or be damned ; thou *2. v. 4.*
wilt according to thy mercy, wisdom, and prouidence , giue vnto euery one, such necessary meanes , and helps , with which , they cooperating may be saued ; powerfully and sweetly disposing all things , to that end ; therefore my God, what shall please thee to send , shall be welcome vnto me , as most conuenient for my saluation.

13. O my Gracious Lord , my hearts content , and ioy , since thy care is such , and thy loue , so great to me , and that really and truly I find my selfe , to be more thyne , then myne , by creation redemption , conseruation , and many other titles ; It is fitting , thou should'st dispose of thy owne according to thy will and pleasure : I doe therefore resigne my selfe , and will haue no other will , but thyne , to be done of me.

14. Also my only good , deere Iesu , since thou knowest best what is fitting , and necessary for euery one , to come to glory ; and wilt send the occasions to each one , by , which , they may deserue it ; heereafter in all occasions , and occurrents , I will suppose , and say ; by this , my God will haue me saue my soul , and come to glory,

glory, his holy will be done; nay my God, though it be a thing very harsh and contrary to my nature; I will with content, and conformity, thankfully accept of it.

15. O most powerfull and mercifull Lord, who do'st all things for the best, (and therefore some haue helth, and wealth; others, none of both; some, honours, and dignities; others, calamities, and mileries; some, comforts, and consolations; others, crosses, and temptations; some, many children, and nothing to leaue vnto them; others, great riches, and no childe, to enioy them; now famine, then plague, heere warrs, there peace, and so of other things, which we dayly see, proceeding from thy holy ordinance, and not as some will seeme to say, that these things doe but casually, or accidentally happen; no, no, it is not so, but all, are ordered by Gods diuine providence, (who knowes the disposition of all, disposing and diuiding to euery one, what is most conuenient, and may conduce to that glory, for which they are created,) if thou shalt send me prosperity spirituall or temporall, thence I haue an occasion, and motiue, to be thankful, loue, and serue thee; and not offend thee,

thee, being so gracious, and bountifull vnto me; likewise, if thou shalt send me aduersity spirituall or temporall, with thanks I will content my selfe, because it is thy will, it should be so, who know'ſt best what is for my good; and withall, I will accept of it, as a true token of thy loue, well knowing, that they who are *1. Cor. 1. v. 7.* partakers of thy aduersities, and tribulations in this life, in glory shall be partakers of thy ioye, and consolations.

16. I am thyne, not myne, dispose of me, my God, as shall be most to thy glory, and my good; it is fitting, my deere Lord, thou should'ſt doe with thy owne, what, and as best pleaseth thee.

17. I cannot o Lord, dispose of my selfe, contrary to thy will, being truly thyne, without doing thee a palpable iniury; farre be this from me, my God.

18. O my deere Sauour, in all occurrences, I will say, with thy Holy Prophet, my heart o Lord is prepared, my heart is prepared, I will sing and say a psalme; *Ps. 56.* that is, my heart o God is prepared to li- *v. 2.* ue and dy according to thy will; and to suffer what aduersities shall fall on me, with resignation to thy will; I will sing with ioy, and not repine, I will say vnto thee,

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thee, a psalme of praise, and thanks, for
all.

19. O my God, what can be ill to me,
that cometh through loue from thee; com-
me then what may; thy will be done of
me.

20. If thy seruant Iob accepted with
thankes, the bad, as well as the good, to
conforme his will, to thine; much more
o Iesu I ought to be indifferent, and to
accept as well of crosses, and losses, as of
comforts, and prosperity; and will heere-
after.

21. O Lord, I doe often desyre, what
may be my destruction, not knowing
what is most conuenient for my good, I
will therefore heereafter, leaue my selfe
to thy disposing, and content my selfe
with what shall happen; as coming from
thee because thou know'st that, to be best
for me.

22. O deere Iesu, what iniuries, re-
proches, and abuses didst thou not en-
dure, with content; to conforme thy
will, to the will of thy heauenly Father:
why then, should not I, my God, in this
imitat thee?

23. O Sweet Iesu, the Scripture saith
Ioan. that to doe the will of thy Father, stood
4. v. 3. thee in stead of meat; as if thou said'st
to

to doe my Fathers will, doth comfort me, farre more then meat; I will therefore my God, doe thy will, in all things, and not myne, and take content and comfort in so doing.

24. O Lord, in all tribulations, and crosses, I will conforme my will, to thyne, for I doe know, that thou do'st giue the greatest glory, to those, that with resignation, and conformity doe endure the greatest troubles.

25. O Sweet Iesu, all crosses, shall be to me most gratefull: for I esteeme them true tokens, of thy loue; for thou do'st most chastice, whom thou do'st most loue, for their greater merit and glory;

26. O most louing Iesu, I doe confesse, that to doe thy will, in this life, and conforme our's, to thyne, in all things, is the highest, greatest, and most acceptable seruice, that can be done to thee on earth, grant me this O Lord.

27. O Iesu, true comfort of my soul, by resignation to thee, in tribulations, and aduersities, the fidelity, and loue, of thy true seruants, is most knowen; I will neuer therefore esteeme my selfe to loue thee, without this holy vertue;

28. O true loue of all vertuous soules, my Iesu; who in all thy life and death,
wert

wert resigned to the will of thy heavenly Father for my instruction, now in the presence of thy holy Angells, I doe renounce my will, my proper iudgment, and my selfe, resigning all that I am, vnto thee, to be wholly, and soly, thyne; and disposed of, as thou wilt; for being resigned, and conformable to thy will, in all things; nothing can disturbe me; I shall in all occasions, be quiet in mynd, patient, in aduersity, thankfull, in prosperity, contented, in distresse, and pouerty, ioyfull, in temptations; faithfull, in all probations, and constant without feare, esteeming all as gaine, for loue of thee Grant me o deere Iesu, this blessing, this gift, this blessed and (to thee) most acceptable vertue; that in all what soeuer, I may be resigned, and conformable, to thy holy will.

19. I haue heere, deere soul, layd before thee, an example, in these two vertues; the one belonging properly to beginners, the other, to the proficient, that you may know, how to vse the practise of other vertues, with the dayly presence of God, according to this forme; for thus the knowledg, and habits, of vertues, are acquired; soules become familiar, and in fauour with God; mortified, in their pas-

sion,

sions, and senses; stayd, in their actions, modest and composed, in their behaviour, moderat, in their speeches; sweet and affable, in their conuersation; and circumspect, in all their proceedings. and thus the garden of the soul, is well ordered, the flowers brought to sprout, and shew themselves; and when the heat of the sunne of iustice, or the loue of God shining vppon them, doth penetrat the earth, they open, and giue forth some breathings, of their sweet odours, euen before they come to perfection.

THE XIV. CHAPTER.

How, in seuerall wayes, to vse the presence of God in Prayer.

1. **I**T is formerly declared what the presence of God is; and how to keepe it in mynd dayly, intellectuallly, or imaginarily, and apply it to the practise of vertue. But in this, you shall know, how after diuers manners, to vse, and practise it, in mentall or vocall prayer, and chiefly in mentall prayer, which in this state, is most vsed;

2. First then, you must vnderstand,

H

that

that God is in his creatures many wayes; by his power, presence, and essence; by his power, preserving them in that being, which he gaue them; by his presence, as Lord of all, and wittnesse of what they doe inwardly, or outwardly; whose knowledg euen of their most secret thoughts none can shun; by his essence, concurring, and cooperating with them in all their actions; so that without his concurring they cannot haue the least motion; after these manners, he is, as well in sinners, as in the iust; but he is in the iust, by an other speciall way, to wit, by grace, sanctifying and adopting them, to be the children of God;

3. Moreouer, in some iust, he is in a more eminent manner, then in others; as in those who follow a retyred, and spirituall life, by some speciall fauour, as inward illuminations and consolations, in others, by certaine influences of his diuinity, clearing the vnderstanding, in the knowledg of truthes, and inflaming the will, with the loue of God, and those things, which are eternall; also, he is in vs, in the most blessed Sacrament of the Altar, when we communicat; for said he, behold I am with you to the world's end, to him heere, we may haue an easy access

accessse in all our distresses, and necessi- *Math.*
 ties; for he is delighted, to be with the *18. v.*
 sonnes of men, and therefore, he ordai- *20.*
 ned this Sacrament, that he might neuer
 be absent from them; all these wayes, and
 manners (though others, there are) your
 faith doth teach, and you may practise.
 consider, God in all thy wayes and he *Prou.*
 will direct thy stepps. in him we are, we *3. v. 6.*
 liue, and moue, the Apostle saith; and he, *Act 17.*
 yea, and the most blessed Trinity, is in vs; *v. 23.*
 we will come vnto him, and remaine *1 Ion.*
 with him, these are the words of God. *14. v.*
23.

4. O what a comfort, this is to all
 Christians? to know certainly, that they
 haue within them, so happy a guest and
 lodger, (if the fault be not in them) God
 omnipotent, their creatour, Lord, and
 Sauour, for as the soul giueth life, and
 operations to the body, God giueth be-
 ing, life and operations to the soul; and
 there maketh his kingdome, seat, and
 throne, if sinne doth not hinder it. ought
 not we then haue in our heartes, in all
 places, and at all tymes, a great respect
 and reuerence, to this our Soueraigne
 Lord, and King, whom we certainly
 know to be present? o how dare we doe
 in his presence, what we would blush to
 doe, before a meane man? o what can be

more forcible, to cause vs to forsake, and abstaine from sinne, then to consider his diuine Maiesty present & and what can moue vs more to a vertuous life, and all perfection?

Gen. 5. God said to Abraham, walke before
17. v. 1. me, and be perfect, as if he said, in all thy wayes, keepe me present before thine eyes, and that will cause thee become

Tob 4. perfect, and acceptable vnto me; Old
v. 6. Tobias gaue to his Sonne, this aduise, saying; all dayes of thy life, haue God in thy mynd; for he knew right well, that this would be a bridle to all his passions, and inclinations; it would keepe him from sinne, and forward him in the seruice, feare, and loue of God; so that you see; that it is of very great importance, and benefit, to keepe dayly the presence of God, in mynd; but now let vs goe to the praise of it, in prayer.

6. Some there are, that in prayer doe begin to think vppon God in a generall manner, and in a confused way, not descending to any particular, and they consider many good things, not fixing steadfastly vppon any one; but going from one to an other calling to mynd the sentences of Scripture of the Holy Fathers, and adorning all, with many learned reasons;

sons ; but all this remaynes only , in the vnderstanding , and they take content; and pleasure them selues , in those fine discourses , and conceits , more then in any pious affection; so that in this, there is some want of humility , though not of vaine glory; for the vnderstanding, fed, with these sentences, and reasons, taketh a complacence in them , and conceaueth well of that discourse, that it is learnedly done , and attendeth to the curiosity of it, and not to moue the will, to any pious worke , to please and loue God; and this is the greatest cause why many doe not profit in prayer, and vertue, after the vse of prayer , for twenty yeares, more then in the first yeare ; by reason all is in the vnderstanding , and they content them selues with discourse, and seldome fall to imitation, mortification, good purposes, and resolutions , to gaine this , or that vertue ; or overcome this or that vice ;

7. But howsoeuer , to spend tyme in thinking vppon good things , and keeping the mynd from yaine , and idle thoughts, is meritorious, and beneficiall; for their intention going to prayer , was good, and for God, Our Holy Mother S. Teresa sayth , that though learning be very good, and helpeth , and comforteth

much, before, and after prayer, yet being there, before the eternall and infinit wisdome of God, it must be for that present, set a syde; for humility, and simplicity, there, is of more force, and value, then many speculatiue, and learned discourses; Therefore she aduiseeth that going to prayer, and placing your selfe in God's diuine presence, without wearing the vnderstanding, with long discourses, searching heere, and there; this, and that, or vsing any framed, or composed speeches, or reasons, simply, and humbly, propose your necessities, to his diuine Maiesty, acknowledging his goodnesse, mercy, and benefits done to you, and that euen then, he doth so graciously admit you, to his presence, notwithstanding his high maiesty, and greatnesse; and your vile condition, and basenesse; and calling to mynd, that, what he suffered, was for you, (if your meditation was of the passion) and meerly of loue, without any merit, or desert, on your behalfe; and then, with all submission, desyre him for that loue, and what he suffered, to grant your request, and giue you grace, not to offend him more, but to returne loue, for loue, doing what seruice you thinke, to be gratefull to him, this

is a compendious , and good way of prayer.

8. Note, that as I said before , the more in prayer you humble your selfe , (acknowledging your owne vnworthynesse, ignorance, and insufficiency , and all good, and the honour, glory, and praise of all , to be due to God alone, and confessing , euen those good thoughts , which then you haue , to be from him, as truly they are) the more is your gaine , and spirituall profit; and the better, and more efficacious your prayer.

9. For this good humility hath , that it maketh one gratefull to all , but much more to God, who giueth his grace , and other fauours plentifully to the humble soules, which he doth deny, to those that doe presume of their owne witt, and sufficiency, by reason of their learning, and ability, in discoursing well, in prayer. But whether this meditation be of the humanity, or diuinity , as of Gods attributes and perfections, to witt, his power, greatnessse, wisdom, goodnesse, &c. (which in deede well considered doe delight , and feede the vnderstanding very much) alwayes , descend to some one point , and thence consider , what it auayleth you ; and inferre, that you ought to be thank-

full, loue, serue, and praise God, who is so good, and bountifull vnto you; and then make good purposes to doe somewhat acceptable to his diuine Maiesty; at some pennance, to serue him, with more diligence, and care, then formerly; to keepe a purer conscience from any sinne, that may displease him; to amend some vice, or imperfection, or exercise your selfe, more exactly, in some vertue; for want of soe doing most that vse prayer doe come to little mortification, of their passions; lesse profit in vertue, and no great feeling of the loue of God, and true perfection.

10. Many doe vse, in prayer to consider themselves compassed, with the diuinity, and that they are in God, which is a very truth, and it is a good way of prayer, and nothing troublesome though more subiect to distractions, then that of the humanity, by reason we beholding the humanity, or any point of it we haue somewhat within the reach, and capacity of our senses, that we may apply our vnderstanding to, and employ it, with rest: but in the other, being beyond our reach, the vnderstanding is like to one swimming in the middle of a great sea, not seeing land, nor knowing well whither

ther to goe, or to what side to turne, but swimeth heere and there in hope of some resting place; or as our Holy Mother saith, the vnderstanding considering the diuinity, is like vnto a bird flying heere and there, and can find no resting place; so that the vnderstanding is (as we may say) a stray, and its thoughts, many, and vnsettled;

11. Also in this manner some doe endeavour to ascend so high with the vnderstanding, that they labour to suspend it, from working, so to remaine in contemplation, keeping themselves passively, that God may worke in them; which our Holy Mother doth not approue, by reason, it hath some want of humility, for they presume to reach higher, then God is pleased to carry them; and the vnderstanding being forced beyond his capacity, leaueth the will in aridity, without any benefit; for the will followeth with its affection, the knowledg of the vnderstanding;

12. Therefore in the name of God, let the vnderstanding worke with humility, vntill his diuine Maiesty vouchsafeth to eleuat it, and set it, at rest, in true contemplation; for, when he is pleased so to doe, he presenteth the object; and that, which

which without force, or violence, sweetly suspendeth the vnderstanding, and keepeth it employed; as long as he seeth it good; and noe longer, it can remaine so;

13. As for the imaginary presence of God, you may conceaue him present, without you; before you, or at your syde, you looking on him, and he on you; and in that manner make your prayer, by a humble discourse or consideration of some part of his life, or passion. for as is said, your beholding him, suffering for loue of you, to make satisfaction, for your sinns, will be a motiue, to stirre you to a tenderneſſe of heart, to take compassion vppon him, in that case; to grieve for your sinns, which were the cause of his suffering; and to doe some pennance, in satisfaction of them; with many other good effects, and resolutions.

14. But obserue, that some doe in a tepide manner, consider the passion of our Sauour, not as a thing present, but past long since; neyther doe they consider his dignity, that suffereth, but in a generall manner that he suffered for them, and for all men; they aske him forgiveness for their sinnes; and soe end. but they ought to consider carefully his dignity,

nity, the greatnesse of his paine, with what loue, and for whom, he suffered all; for in this manner, it will be more mouing, and profitable;

15. Others are of a more liuely apprehension, and doe conceiue our Sauour, as then suffering, and the Iewes then acting their cruelty against him; they seeme to see his flesh there torne, the blood runing freshly downe ouer all his sacred body, they consider his loue, and the greatnesse of his paine, and that their sinnes were cause of all; they are vehemently moued, theyr heart with griefe is ready to burst, they sigh, and sob heauily, the teares runne in great abundance from their eyes, loue doth melt them, inwardly; they doe not apprehend, nor feare any austeritie; their resolutions to doe somewhat to please God, are many, and great; they are neuer satisfied with mortifications, pennances, and punishmentes, against them selues; and if they be not hindered, and moderated, by their directour, with vndiscreat zeale, they ouer loade the poore body, and soone bring them selues to sicknesse; this is much to be esteemed; though it may proceede from the deuil; for these feelings are for the most part in the sensiti-

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ne or inferiour part, of man; and discretion, must be vsed, in all their proceedings; they must not force themselves in prayer, to more teares, or to more sorrow, but follow the instructions, layd downe in the third chapter of this part, let them not make too much hast, they must doe things, by degrees, their outward austerities, must not be great, and chiefly, such as may hinder their health; but the mortification, of their senses, and passions, rigorous;

16. Others can doe none of all these, and they ouerlabour and tyre the vnderstanding, endeauouring to frame some representation of our Sauours diuinity, or humanity, yet can doe but litle, or nothing; at least to continew, for any tyme; but howsoeuer, they discourse, and speake to him, (the light of faith only guiding, and instructing them, that he is there, and doth heare and vnderstand them, as truly he doth,) and though they grieue to see their owne litle sufficiency, and capacity, yet they doe not desist, but goe on, and by the inward motion, and deuotion, they feele him present; this their labour is of great merit, and to God very acceptible; for it is the worke of a louing, and resolute soul, it being

being done with so great difficulty, and aridity; and our Sauiour doth often recompence it, with perfect contemplation; I thinke, that I spoake of this in some other chapter, yet it is of so great importance that it cannot be to often repeated;

17. Others doe frame the presence of God, their desyres are great, and they would faine doe somewhat, but they know not what to doe, what to say, or what to aske; this commonly is the case of beginners; let them read the sixth and seauenth chapters, of this part, and follow the aduises had there, and they may make good resolutions, and purposes, to serue, and please God, and doe some small pennances; for these may be done without great discourse, or art, and they will giue some satisfaction, to those swelling desyres, and bring them, to a calme, and settlement. these are said of the outward presence of God; and note, that to helpe themselves in prayer, it is necessary, that they be prompt and ready in making actes of all vertues, which are gayned by the practise, and vse, of them. for with them, they may passe the tyme of prayer, either in their greatest comforts, or greatest aridity, and they

will inflame the soul, with the fire of the loue of God, and penetrate the heart like so many darts.

18. Now let vs consider how inwardly we may keepe the presence of God, in prayer; for though the other, be good; yet this without any comparison, is farre better, more mouing, and beneficiall; and they who vse it, doe soonest come to contemplation, naturall, and supernaturall; we call the other presence of God, outward, by reason the thing represented, is conceaued to be outward, as before you, or at your syde in the place, where you pray; but this, is called inward, by reason the object, or thing represented, is conceived to be within your body, in your heart, or the center of the soul; as for example, suppose the eyes of the soul, to be resident in the head, and from thence, to looke vpwards when you consider God or his saints to be in heauen; and to looke downward, when you consider hell, or Purgatory; and to looke inward, when you consider God, to be in your heart, or in a more priuat roome further in, as in the center, or most intimat part of the soul, it is not easy to make this to be vnderstood: but howeuer, I will doe my best endeauour with Gods assistance,

to declare it , that it may be conceived ;

19. The vnderstanding as is said vsing his operations , is perceiued to worke in the head , as in his owne seat , and lookes , as from a height and a farre of , into the heart , or inward of the soul , where he doth , see God to be , either imaginarily , or intellectuallly , as our Sauour's humanity , or some great light , for the diuinity ; and though , betwixt both , there be a great distance , yet he doth addresse his speech vnto him ; and few goe farther in , though they practise prayer for many yeares , by reason of too many visitations and frequentations of worldly , and vaine thoughts and obiects which keepe them there employed ; the cause of this , is ; little mortification of the senses , and passions ;

20. But purged soules , may goe forward in , and get downe the stayres to the antecamera , or drawing chamber ; for they are not busied nor detayned with worldly imaginations , they bade them adiew , and now all their endeaour is , to please this their Lord , and to come into the roome , where he is resident . that face to face they may speake , and make their cause knowen vnto him , now ha-
uing

ving good leisure, and opportunity;

21. Heere the soul begins to worke vnderstandingly, feelingly, and sincerely, though as yet she be not come where he is to be seene face to face, but he is, as, within a curtine, or at least they may obserue that they speake as being in a good distance from him; heere you may perceiue plainly that the vnderstanding is parted from his owne house, that is, the head, and is speaking in the heart, the head not being more mynded, or thought of, and the other senses, doe follow, and all doores are commonly so shut, that no stranger or worldly thought, can get in thither; heere the soul is neerer to the presence of God; is more recollected then formerly, the vnderstanding, better serled; the knowledg, cleerer, and more perfect; and the will, better, and more seriously affected; and all the senses, well employed, and contented; in so much, that they easily forget their outward functions, and operations; for the ioy, which they heere enioy, is greater, then what they could haue, from their outward obiects; and this doth cause them, with the other powers, to giue their inward attendance, though they often returne to their owne; they that are gone
so

so farre in praier, may know this to be so; for if they be applyed, and looking on the presence of God, as is said, though the outward eyes, be open, and a booke placed before them, they know not a word, but they see the letters without taking notice or reflecting vppon them, by reason of the inward attention.

22. All this is said, to giue some way, to vnderstand, how the soul, doth by degrees, bring the powers, and senses, within her selfe, to helpe her more fully, and quietly to apply her selfe to her negotiation with God;

23. At last, and not without labour, and long practise, the soul getteth into the secret roome, farre within her selfe, attended with her powers, and senses, where her beloued spouse is; heere, the attention is so great, that they easily forget, not only their owne functions; but also, all things of the world, heere the soul, is in contemplation, the vnderstanding, in great admiration, the will sweetly, yet strongly affected, and vnited, by loue; the memory, is at rest, mynding nothing, but that only, which is present, in which she is settled, the other senses, giues their attendance, so carefully, and with such content, that they are a frayd

Heere
the
eyes
of the
soul
are
somewhat
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tion.

to moue, or stir; but all doe expect there like so many wayters, or pages, to se what the conclusion will be, betwixt their lady, and her beloued, whom they attend, and see in great priuacy, and content together. the inward illuminations, are many, the consolations great, the content and satisfaction, which all enjoy, cannot be expressed, and thus deeply recollected, sweetly affected, and ioyfully by loue vnited, the soul doth remaine his captiue, vntill he be pleased to set her at liberty; this is the highest we can come vnto by our labour, and industry with the grace of God, for without his grace our labour is in vaine.

24. This perfection of prayer is not suddenly gained, but after long exercise, and practise, of mortification, of our passions, our outward and inward senses with great purity of conscience; true it is, that by great diligence some doe acquire it sooner, then others, being feruent and courragious; and when God is pleased, he giueth this gift, to beginners; for I haue knowen those, that in lesse tyme, then a yeare, did attaine to it; but commonly, it is acquired by degrees, experience of the inward ioy, inuiting and sweetly, inducing the powers, and senses,

to runne inward, at the least call of the
 soul, when she is desirous to be in priuat
 with her beloued; for as pleasure, and de-
 light, doe allure all creatures, to their
 operations, so the sweetnesse, and great
 content, which are had in Gods presen-
 ce, and conuersation, causeth all the po-
 wers, and senses, willingly when the oc-
 casion is offered to loath outward ob-
 jects (whence, they get no such satisfac-
 tion) and goe inward, to be partakers,
 of the ioy, which is there had;

25. These are the most common wayes,
 to keepe the presence of God, in prayer,
 (though there be other wayes, by which
 God doth leade soules) out of which, be-
 ginners may make choyse, of that, which
 is most agreable, to their disposition;
 that in prayer, they may not run at ran-
 dome, as we say, and tyre the vnderstan-
 ding, to search what in the very begi-
 ning, they may fix vppon; and so goe
 forward, vntill God, with his grace and
 assistance, bring them to this perfection
 of prayer.

26. It is obserued, that what custome
 a young colt, or horse doth get in the
 beginning, when he is broaken, he com-
 monly doth hold during life, whether it
 be good, or bad, and hardly afterwards,
 by

Com-
 monly
 they
 that
 goe so
 farre,
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 some
 degree
 of su-
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 rall
 prayer

by any industry, can he be brought from it; euen so, what custome you giue your selfe vnto from the beginning, in obseruing, and keeping, the presence of God in prayer; the same the soul will allwayes desyre, be it good, or bad; therefore it will be requisite, to begin with a settled way, that beginners may not easily erre, and to this end, soe many manners, and wayes, of the presence of God, and so many parts of mentall prayer, are layd before their eyes, that a certaine and constant method may be, by euery one obserued.

27. Note, that though Moyse in King Pharaos house had the fauour of the King, and worldly content; yet he had noe blessings of importance from God; vntill he forsooke the Pallace, and went into the desert, or wildernesse; where by the practise of prayer, he became familiar, and inward with God; and at length, his diuine Maiesty, desirous to free his owne people, from the slavish bondage of Pharaos in Egypt. appointed Moyse, to be their captaine, to lead them from Egypt, and the thraldome of that tyrannicall King, to offer sacrifice, vnto him selfe, where he appointed: which in Egypt they were not, permitted to

Exod.

3.

to doe; this Moyſes did vndertake, and performe; God working by him, many ſtrange wonders, to the confuſion, and terrour, of all thoſe of Egypt.

28. In like ſort, though thou ha'ſt the world at will; if thou art deſirous to haue Gods familiarity, and conuerſation, and the bleſſings, fauours, and ſweet content which he is wont to giue to his ſeruants; goe with Moyſes into the deſart or ſolitude, (for in Kings Pallaces, the noiſe of cittyes, or multitude of people, this happineſſe is not had) forſaking King Pharaos Pallace, to wit, the world, the trouble ſome Noiſe, of people, the multitude of vaine thoughts, imaginations, diſordered affections, and inclinations, by a ſweet retyrement, of all thy powers, facultyes, and ſenſes, within thy ſelfe, as is ſaid; for in that ſolitude, thou may'ſt haue, and enioy the preſence, and familiarity of thy heauenly ſpouſe, that great God of glory, who can make, thee captaine, to free his people, to wit, thy powers, facultyes and ſenſes, from the thraldome of Egypt, this vaine world, and the ſlauiſh bondage, of Sathan; that on the Altar of thy heart, with ioy, and true content, thou may'ſt offerre due ſacrifice of love, thanks, and praiſe, to
his

his diuine Maieſty, the God of gods, and Lord of hoaſtes.

29. It is admirable, to conſider how many hundred thouſands, yea millions of all ſortes, and ſexes, that forſooke the world, and berooke themſelues, into ſolitudes, and deſarts, to enioy this content; whoſe exemplary liues, rare, and heroiſck vertues, and euer to be admired perfection, doe remaine to all poſterity; for though for Gods loue, they liued austerely, and dyed, in holy pouerty; their memory, farre more, then that, of the great Emperours, Kings, and Princes of this world, is by all people, honoured; and their feſtiuall dayes, with ioy, and glory, in the whole Church of God, celebrated, according to that of the Prophet; the iuſt ſhall be remembred for all eternity; and thoſe great ones left in obliuion.

Ps. lxxv.
v. 7.

30. This is a ſtrang ſecret, and enough to conuince all hereticks, to ſee ſo many kings, Princes, Nobles, Queenes, and ladyes forſake their kingdomes, and Scepters; their callings, honours, and eſtates, though neuer ſo great, and vaſt, being ſo tenderly bred, and brought vp; and become abieſt in the houſe of God, among poore fryars, and nuns, contemning

ning all, for the loue of God; and themselves most, rather then liue in the tabernacles of sinners; that is, in the pleasures of this world. and others though they liued in the world, they were retired from it, as in a solitude, but the more they humbled themselves, God did exalt them, the higher, in glory: and many of them, became euen in this world, great, and miraculous saints, as you may read in the volume of the liues of saints. He that toucheth the pich, shall be defiled by it; therefore they forsooke the world. *Ecclesi. 13.v.1.*

THE XV. CHAPTER.

How to examin your profit, or progresse, made in Prayer.

1. **A**S it is of importance, to know how we proceede, and what we doe, in prayer; so it is, to know, what profit, and progresse, we make in prayer; the first you haue seene, by what is said of prayer; this other, you shall see, in this chapter, for thence you shall be able, to giue an account to your directour, of your spirit, and prayer; and he may know wherein

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wherein, and how , to examin and direct you; which will be a comfort, and satisfaction to both;

2. First, examin, whether you goe to prayer, for any consolations, or other proper interest, or no; then, what doth most bring you to it; then, whether you goe to prayer, with more willingnesse, and alacrity of Spirit, then you were wont; then what facility or difficulty, you find in the vse, or practise of it, whether you doe commonly make all the partes; and whether you be troubled with, distractions, and idle thoughts, and of what kind are the thoughts; then, whether you haue these distractions, through negligence, willingly, or vnwillingly, whether instantly, when you take notice of them, you doe reiect them, and haue a remorse of conscience, for them; or not make any great matter of it. Then, whether you doe vse to haue recollection, and in what part commonly of prayer doe you feele it, what doth most cause it; whether it be of continuance, or for any long tyme, or no; to all this the former chapter will giue you not a litle helpe.

3. Secondly examin, whether your prayer be with discourse, or no; if with discourse,

course; whether you are easily or hardly moued; and what doth most moue you; and to what are you most moued; whether to compassion, compun&tion, pennance, feare, loue, this or that vertue, or hatred of some vice; and whether you be vehemently moued, or no; if it be without discourse; how doe you employ your selfe all the tyme of prayer; whether in resisting idle thoughts, makeing of a&es of vertues, or giuing God thanks, and making good resolutions, and purposes; to this the 4. chapter of this part will help very much.

4. Thirdly, whether the vnderstanding, at any tyme, omitting the noyse of inward words, can rest, sweetly beholding the obie&ct, and for how long? whether this, be with content, or no; whether you find a desyre to continue in prayer, (though you haue litle comfort in it) only to please God & whether it be displeasing to you, to be kept, or hindered from prayer, at the due tyme; vnlesse it be, for obedience, or charity? for then we must leaue God, as is said, for God, and some are glad, to get an occasion, to be kept from prayer, when they are to goe to it; which is no good signe; then whether the manner of your prayer, be with the pre-

sence of God inward, or outward? whether most of the diuinity, or humanity; whether you spend more tyme in the affectiue partes, then in the others; whether after prayer, you find your soul continue in the presence of God; or haue a memory of him? and how long doth it continue? and whether (without procuring it) your soul in doing outward things, be myndfull of God, haue some pious affections, or is producing acts of vertues, or is speaking with God; and obserue about all other things, whether in prayer, but chiefly after it, you find a humble disposition, and a loathsomnesse in your selfe to be esteemed, or well spoken of? for the prayer which is not accompanied, with this vertue of humility, is to be allwayes suspected, though neuer so high; and not to be esteemed of any great importance; whether you find your selfe with a hauiennesse or dullnesse; or lightnesse, and serenity of spirit; whether you find your soul in loue with God, and whether this loue, be free, and with sincerity, and not a coacted, or forced loue; and whether the soul doth incline to amorous actes, and delight rather in them, then in discourse? then, what tyme

me you doe vse to spend in mentall prayer, morning and euning?

5. Fourthly what sort of prayer, you doe vse; whether naturall, or supernaturall; that is, acquired by your labour, and practise; or infused by God; then, whether it be habituall, or transitory; that is to say, whether that infused prayer, is giuen you only for that one, or more tymes, which I call transitory; but that which is habituall; without any industry or labour on your part, doth as soone as you place yourselfe to pray, put you in a sweet recollection, you haue him present, with whom you may speake, and matter to speake of administred, you not knowing how; and this is vsuall whensoever you goe to prayer, if it be infused, and habituall; and marke, that the presence of God, which is there, and then giuen vnto you, bringeth with it, so great a certainty of his being present; that it procureth with one looke on it, an admirable and reuerentiall respect, with great humility in the soul; towards God.

6. Fifthly, (if you haue any visions or reuelations,) examin whether they be inward, or outward, imaginary, or

intellectuall, with words, or no; also whether you haue sweet smells, or noy-some; a delightfull alteration in your body, heare musike not knowing how, or whence; whether you haue extasis, or rapt, and what you feele in them; and whether you haue the degrees of prayer, with their effects, which are mentioned in the third third part of this booke, or, any of them. In all this, and what soeuer else; be carefull, to acquaint your directour, with what passeth; be very silent, and doe nothing without his aduise, and approbation; for so doing, you shall hardly be deceiued by the deuil, or erre much, in your proceedings; this our Sauour told to our holy mother S. Teresa, as she affirmeth. Moreover by conference of those things, with your directour, you shall learne to vnderstand, what you doe, well, or ill in prayer; and be the better able to expresse your selfe, in declaring your mynd, and those spirituall thing, vnto him, which are obscure of themselues, and not easily vnderstood, or explicated by the very learned, that haue not experience in themselues of them; much lesse by others not learned,

7. Lastly examin, how liuely is your faith,

faith, and what confidence you haue in God, that he will grant, what you desire; this is of great importance; and whether your loue to God, doe make you carefull to shun the least imperfections, and to be imagining, and inuenting wayes to please him, more and more, dayly;

8. I haue knowen some (though in the world, and many occasions) giuen to prayer, and mortification; and I believe, there be many, that haue made a good progresse, in prayer; and haue somewhat of that, which is supernaturall, not knowing of it; nor what they doe: by reason, they want a directour, to vnderstand them; and they want knowledg, to examin their manner of prayer, or spirituall profit; or what they feele; and therefore they think that they doe nothing, in prayer, that is good; because they doe not discourse; though they find a great quietnesse, inward content, and satisfaction, not knowing how, or what it is; and often they omit their prayer, thinking their tyme lost; and so they goe backward, and not forward; and the deuil is not wanting, in like occasions, to trouble, and tempt them, and perswade them, to omit their prayer; as

being nothing beneficiall to them, and there, they loose; where, they ought to gaine.

9. For, not to goe forward in God's seruice, is to goe backward; and our soul in this world, is like vnto a boate, which must come to its port, forced against a strong current, or a swift riuer, by great art, and industry, of the boatmen, allwayes one begining to put on, before the other doth end, his action; so that there is no intermission, or desisting, but a continuall forcing on, vntill they arriue at the intended place; for if all desist from worke, neuer so litle, the boate is carryed away, with the violence of the water; in so much, that what in a long tyme, with great labour, they gained, of the way; they, as it were, in an instant, doe loose. it is the same with those that desyre to be vertuous, and acquire perfection; for they are forcing the boate, of their soul, on, forward, to it, with great art, and labour, against the swift, and strong current, of their naturall appetites, inclinations, disordered and vnmortified passions; but if they desist, neuer so litle, or omit their excercise, at any tyme, and their vigilancy ouer themselues; they are forcibly carryed away backward, to what

what nature doth desyre; and what they gained in a long tyme, is suddenly lost, and hardly reconered; Therefore we haue neede of helpers; and helps, of necessaryes, to forward vs, against so strong a current; to which, there is none like; the helpers, are God, your directour, and spirituall persons; the helps, God's grace, deuout bookes, dayly practise of vertue, with the presence of God, mortification, and prayer; with one of these, you must be in continuall action, and then doubtlesse, the sweet breathing wynd, of the Holy Ghost, with this your labour, and diligent care, will bring you at length, to the happy, and desyred port of perfection.

10. And by reason your enemyes; the world, the flesh, and the deuil, are witty, strong, and vigilant, and doe giue you many dayly battayles, you must also examin, how you doe overcome them, in occasions; and what armes, and weapons, they most feare; for of this, and your diligent care, your safety, and security, doth depend; so that you must often consider, what may be offensive, and what defensive, how to annoy, and how to preuent; because your life on earth is a continuall warfare. for

Iob 7. if at any tyme , you growe tepid , and
v. 1. negligent , you stand in danger to be
 surpris'd , and lost , by those cruell
 traytors , who continually , doe watch ,
 meditate , and intend your vtter rui-
 ne.

11. I doe therefore aduise , that
 commonly in prayer , you examin
 what you dee ; whether you goe for-
 ward , or backward in God's seruice , ac-
 cording to your thoughts , wordes ,
 and deedes ; and euery day , make new
 purposes , to amend this , or that im-
 perfection , though it be neuer so lit-
 le , or smal ; and doe some particular
 thing to the honour , and glory of God ;
 in thanks , and token of gratitude ,
 for his blessings , and benefits ; as to
 kisse the earth three tymes , in honour
 of the Holy Trinity ; or five tymes , in
 honour of the five wounds , of Christ
 our Sauour , who for loue of you , was
 so wounded ; or to stand , or kneele
 with your handes streched forth , in
 a crosse , while you say the litanies of
 our blessed lady of Loretto , or the
 Psalme of Miserere mei Deus , or five
 Paters and Aues , or a creede . and
 such like small things ; for belieue me ,
 these will make you myndfull of God ,
 and

and your selfe; and augment his grace, and loue in your soul; and encourage you, to higher matters; and it is a sacrifice, to his diuine Maieſty, very acceptable; and you muſt be in continuall warre, with the vice, or paſſion, which doth moſt moleſt you, giuing it, no reſt, nor quarter, as is ſaid before; vntill you overcome, and ſubdue it, that you may haue the full dominion, ouer it, and keepe your inward houſe in peace, and all ſubiection, to God. and his Holy lawes; thus you ſhall knowe, how pure, and cleane your garden is; and to what degree of perfection, your flowers are come; and you ſhall be the better able, to giue an account of all, to your directour, of which, and his good direction, your good, and ſpiritual profit doth much depend.

THE XVI. CHAPTER.

Of the vnitiue way , or state of
the perfect.

1. **D**Eere Christian soul , you haue
seene , in the two former states,
how the garden is digged, purged, squa-
red , and how the seedes are sowen , and
the plantes, set, and brought to growth;
so that , euery flower, may be discerned,
one from the other ; and that the garden
is growen pleasant and delightfull ; but
in this state , you shall see the flowers ,
with the heat , of the sunne of iustice,
open ; their beauty perfectly appeere;
their variety, rare, and wonderfull faire;
all breathing forth their sweet odour,
and fragrancy, without measure ; which
in deede , is so delightfull , that it brings
the world , to admiration ; for heere the
light is so pure, and the knowledg, so
great, and perfect, that humiliry , is most
profound , contempt of our selues , and
all that is not God , in a very high de-
gree; honours, and proper esteeme, quite
trode vnderfoote ; pouerty of spirit , in
very great request; and charity , as lady,
ruling,

ruling, and directing all, with true resignation, absolute abnegation, in sincere loue, and conformity to God's diuine will, in all things, without exception; in all which, true perfection doth consist.

2: An example, and a perfect pattern, of these three states, you shall see, in one, and the same body; to witt, Blessed Mary Magdalen; she few dayes before, walked the streetes, with such pride, glory, and beauty; that as a beneficiall seruant, to Sathan, she allured to sinne, the heartes, and affection, of those, that with pure eyes, did not behold her; she was a foul garden plot, wherein all vice was got; but by the preaching of our Saviour, she vnderstanding her wofull state, and lamentable case; to purge and make this garden plot, cleane; first, she doth cast of her rich and vaine attyre, then barefooted, meanly clothed, her hayre about her eyes, along the street she goes, and enters among strangers, where our Saviour was inuited to a feast: and in the view of all, casting her selfe vpon her knees, knocking her brest, with sighes, from the bottome of her heart, did embrace, kisse, wash with her teares, and wipe cleane, with the golden hayre (where-

in she formerly tooke pride) those sacred feete, of Christ our Sauour; heereby manifesting her repentance, and inward griefe, for her sinnes; her contempt of her selfe, the world and all vanity, the desyre, she had, to be disesteemed, ill thought of, and despised by all, as then she was by Simon, who inuited our Sauour, as in the gospel doth appeere; in this also, she expressed her liuely faith, firme hope, and sincere loue, with most admirable humility, to Christ our Sauour, the true phisitian of her sick, and languishing soule, her only good; then she grieved heartely, that she so fouly offended him in all her life: no tongue is able to expresse her inward sorrow, but her heauy sighes, and many teares, with that outward action, giueth to vnderstand, what feeling she had, in the secret of her heart.

3. She came thither in sinne; but where sinne, did' abound, grace did superabound; she came wicked, she returned iustified; she came sick, but returned healthy, well, and sound; she came altogether troubled, she returned, quiet, and contented; she came vncleane, and vnmortified; she returned purified, and composed; she came a beginner, but be-
came

Inke
17.v.
32.

came soone a proficient, and by this one resolute action, by which she ouercame her selfe totally; she became truly perfect, vnited with true loue and all conformity, to the Holy will of God; and though she made no noyse of words, yet her silent speech, was heard by him, who knew the secrets of all hearts; and therefore he said, thy many sinnes are forgiven; I haue heard thy prayer, and granted thy request, goe in peace, and sinne no more.

4. At these wordes of life, sweet was her content, and great her ioy, darknesse fled, the light of grace appeering in her happy soul; O how powerfull, and operative are the wordes of God? (goe liue in peace) o diuine benediction, o heavenly gift, o admirable treasure? goe liue in peace; this peace, did' quiet her afflicted, and troubled mynd; ordered, and settled her passions, and appetires, in due subiection; composed her senses, and left no place in her, for further warre. or strife; her ioyfull heart, did then melt, with the heat, of the fire of diuine, loue;

5. O how feruent, o how ardent she returned home, where, in priuat, with those chaines of gold, (which formerly were a helpe to sinne) she brused those de-

licat shoulders, and tore her tender flesh, with many heavy lashes; retyrement, and solitude, in continuall contemplation, of diuine mysteryes, and her great obligation, to God; were her only comfort; she had no other care, in mynd; so that she sat with sweet content, at our Sauiour's feet; while Martha laboured in preparing meat for him, and his Apostles; Mary being at rest in contemplation, and forgering all, that was on earth, Martha taking it ill, complayned to Christ, that she did not helpe her; but he that was more fed with her inward occupation, then with Martha's preparation, did plead Mary's cause, and said, Martha, thou art busied about many things. but Mary about one (which was God alone) and therefore she did choose the best part.

Luke
10. v.
41.

6. Blessed Mary Magdalen, liued thus, increasing dayly, in the loue of God, and contempt of all the world; vntill she heard of the apprehending arrainment, and condemnation of our Sauiour: at which she could not containe her selfe, nor stop the current of her loue, but away she went, where she might behould him; she pressed through the multitude, without care, of credit; or feare, of death; and

and though with many chekes, and abuses, of the souldiours, and others; at last she came where her beloued was, with that heauy crosse whereon they were to nayle him fast, naked, to the iniury of the wind, cold weather, and shame of the whole world, as a malefactor, whom none would acknowledg for any other, nor countenance in any wise; there, in presence of all, she doth expose her selfe, she doth acknowledg him, draw neere to the crosse, embrace it, with many sighes, and teares; receiue the drops of his sacred blood, falling downe vpon her; lament his death, helpeth to sheet him; assisteth his buriall, and often doth visit his Holy Sepulcher, loue affording her; no resting place, vntill she had seene; and found, whom her soul affected, according to his promise; for he sayd, he would rise the third day, and she was not defrauded, nor frustrated of her desyre and expectation; for before he had visited his apostles after his resurrection, he appeared vnto her, whose loue seemed more, and care greater, to seeke after him; and after his ascension, her brother Lazarus, she, and her sister Martha, with others, bannished from their native place, came to Marsilia in france, where, in a litle caue,

Matth.

16.v.

21.

Matth.

17.v.

12.

ue, vnder ground, she liued a while; but it was in the citty, and tis like, that she had some visitations of friends, and others, which was a hinderance to her desire; which was to be busied with God alone; and therefore she parted thence and went to a vast, and high mountaine, neere the towne, where, in a solitary cave, or hole; she liued in contemplation of the passion of our Sauour, and diuine mysteryes, for the space of thirty three yeares, not tasting any earthly foode, but daily, by the Angells of heauen, seauen tymes, was eleuated, and carryed in the ayer towards the kingdome of glory (which she expected) and was recreated with the sweet musick, and ioyfull harmony, of celestiall Ierusalem, quite forgetting all that was on earth;

7. What more perfect patterne of all degrees of spirituall perfection, can be scene? she put the axe to the roote, in the very begining, and brought downe the tree of all vice, and imperfections, to the ground, on a sudden; she had in dedde, a strong resolution, to forsake and overcome all; her attempt, (to her owne confusion) was great and stout; she came to a speedy conuersion, a true resignation, a perfect abnegation, and a total,

tall, of what was inward, and outward, mortification. She was a rare beginner, an admirable proficient, and soone solid in true perfection, transformed, yea deified, and wholly vnited to her beloued, Christ Iesus, in the same spirit, loue, will, and desyre with him; the sweet odours, of her vertuous flowers, euen to this day, doe wonderfully delight the whole Church of God;

She had super-naturall prayer before she came to this height of perfection.

3. Thise happy are the soules, that come to this degree, as to transcend all worldly things, and burne with the fire of the loue of God alone, the thing is great, but nothing is difficult to a willing mynd, that is in loue; nor vnpossible, to so great, powerfull, and good a God; these soules cannot hyde their treasure, though they would, the inward grace appeering in all their workes. their actions, and words, are attraſtiues to piety, and deuotion; and like so many firebrands, doe inflame all with the loue of God, and desyre of perfection; the flowers are open to the view of the world, and their odours, and fragrancy so strong; and their beauty, so admirable, and rare, that all they, that come neere them, are comforted, and delighted extreame; they thirst after the saluation of soules, they

vfe

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vse all diligence and industry for the
 conuersion of sinners, their prayers to
 god for them, are many; their penances,
 rigourous, and their teares, in great
 abundance; that his diuine Maiesty may
 be pleased, to reclaime them, and bring
 them from their wicked wayes; their
 whole, and only desyre, is, to bring all to
 serue, loue, and praise God; their very
 conuersation is of that sweetnesse, and
 emphacy, that such as heare them, are
 neuer wery; they thinke whole dayes, not
 houres, through the content they find,
 and the rauishment of mynd, they ha-
 ue, from the sweet odours, and feelings,
 that proccede from those faire vertuous
 flowers, which in their garden are seene,
 loue, doth shine in them so gloriously,
 that what soeuer doth happen to them,
 it seemeth to shine with the same, and be
 as it were of the same colour; therefore
 in murmurations against them, they are
 ioyfull, in persecutions, patient, in suffer-
 ring, perseuerant; when they are esteem-
 ed, honoured, or praised, they are hum-
 ble, and confounded; all esteeme, honour,
 and praise, being only due to their belo-
 ued Lord; their pouerty of spirit, is so
 great, that, not only of the things, and
 content, of this world; but also of the ve-

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by gifts of God, and spirituall comforts, and consolations, for his loue, they are contented, to be depriv'd; their resignation, and conformity, is so perfect, that they haue no will, but his, they doe no more liue, but Christ doth liue, in them, directing and directing all, that they doe; he is so enamoured of this garden, that he as Lord of the land, takes it to his owne possession.

9. O how inward, how familiar, and louing they are to gether? he sayes to his his spouse, those wordes of the can-
Cant.
4. v. 1.
 ticle; o how faire thou art my deere, there is no spot in thee: he is so taken with her beauty, and her admirable charity, that he is euen made captiue through loue, to her: and she likewise, to him; and this is so strong, and forcible: that none of them can endure the absence of the other, for a moment: for nothing in heauen, nor earth, can giue her any content, but his presence alone, and he likewise is so carefull, and choyse of her, as if there were no other in his fauour but she alone: o what a heauenly happinell this is on earth? this soul is so in loue, that she myndeth, nothing but his honour, glory, and endlesse praise; she wisheth that she were all creatures, and that all
 creatu-

creatures, were hearts, of loue, and tongues of praise, that she might doe no other, for all eternity, but loue, and praise Christ Iesus, her deerly, and only beloued, in the highest manner, and greatest extension, that possibly might be: she doth languish, and long to be out of the prison of the body, that so dissolued, she might be with Christ in the kingdome of his glory, for euer: for in this world, she can haue no true rest, nor content.

THE XVII. CHAPTER.

How some are deceiued, thinking themselves spirituall,

IT is said in Holy Scripture, that *Math. 7. v. 21.* not euery one who saith, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of our Lord; In like manner, not euery one that vseth prayer and other spirituall exercises for some yeares, is mortified, vertuous, spirituall, or perfect, but he only, whose inward and outward senses are truly mortified; with a perfect abnegation of himselfe, and all things of this world, and a reall conformity, of his will,

THE SECOND PART. 213

will, at all tymes, and in all occasions, to the Holy will of God, is vertuous, and spirituall.

2. But our nature is such, that in all euents, we are apt to thinke the best of our selues, and conceiue our selues to be that, which really we are not; therefore, to discouer this hidden disease of self-loue, and to knowe truly, what we are, we must be first as is formerly said, in seuerall occasions well tryed; and as, and what, in that tryall, we shall be found; so, that, and no other, we are; though we think neuer so well of our selues; and if in those occurrents, you find your selfe, to be allwayes conformable, to Gods will, and desyre to please him rather then your selfe, and doe his will, and not your owne, and not belieue, any thing of your selfe, that you haue not well experienced, you may be said vertuous, and spirituall.

3. For he that prefers the will of God, before his owne, cannot doe but well. This was that, which our Sauour did, in his life and death; for when his Mother found him, at the age of twelue yeares in the temple, after long searching for him, and said, my sone, what ha'st thou done to vs so? thy Father and I grieuing, haue sought *Luke*
1.v.49

sought after thee; he said, what is it, that you sought me for? did not you know, that it doth behooue me to be employed in the things, that belong to my Father as if he said, I came to this world, to doe the will of my heavenly Father, and in his occasions I am employed; you needed not to haue sought me with such care; for I must doe that, for, which I came, to wit my Fathers will; in this present occasion.

4. Also when he conuerted the Samaritan woman at the well, and his disciples would haue him to eat some what, knowing that he was hungry; he said, my meat is, to doe the will of my Father: and in the garden of Gethsemany, he said Father thy will be done, not myne; though it was, to suffer most cruell torments, and the ignominious death of the crosse, and euen for the good of those wicked Iewes who sought his death; this was a tryall in deede; for as the gold in the fire, so the iust man, in the fornace of tribulation, is proued and tryed, and his vertue truly knowen; so that a man must not trust vnto himselfe, nor think that he hath any degree of vertue, vntill the occasions hath tryed him, and found him so.

Ioan.

4.v.34

Luke

22.v.

42.

5. Some that spent many yeares in the use and practise of prayer, and other good exercises, finding content, and sweet teares, with a little sensible devotion, not well instructed, and knowing no more; think themselves spirituall; for they feele no great affection to the things of this world; they take no pleasure in pastimes, they willingly read good bookes, frequent the Sacraments, speake of God, and spirituall matters; all which are very good; yet their passions are liuely; their appetites, and senses vn-mortified; but they knowe it not, by reason, they had no occasions of tryall; and they are no sooner in the occasion, then it is obserued; so that the content they had in prayer, and other exercises, caused those good effects in them; rather then the loue of God, or desyre of true perfection; which is not had but by the way of mortification.

6. It happened, that one of these soules, came acquainted with me, and by chance, we speaking of prayer, she vnfolded vnto me a great secret, which she neuer told to any: thinking that it was a great matter, and that she had receiued a great benefit of God, which (for humility) she was loath any should know,
and

and it was , that she found such content in prayer , that she could continue for a longe tyme in it , and did very litle care for the world , and desired me to instruct her , and tell her , how to goe forward in the loue , and seruice of God , I saw her good desyre , did proceede from that content , and that she vsed no mortifications outward , nor inward , and therefore perswaded her to meditat vpon the passion of our Sauour , and his mortified life , and vertues , as his patience in suffering , his pouerty , in wanting euen a place to put his head into , and so forth , of other vertues. this seemed very good to her , at that present , but when she went to prayer , and did not vse her owne manner , nor find those comforts , she would not vse my instructions any more , and said it was not a good way , to come to the loue of God , so that in stid of the loue of God , she was found , with the loue of herselfe , and her owne content , and when she thought that she had loathed the world , she found it within herselfe.

7. For who can say , he hateth the world , and all things , else : and yet , is so in loue , with himselfe , and his owne content , that so long , he will be obedient , to
his

his directour, or Ghostly Father, as he shall direct, or command, things agreeable to his humour, and desyre: and no longer; so that, such doe seeke their owne will, in what they doe, and not the will of God; and whereas they think themselves spirituall, they are found otherwise. For as a certaine true mortified seruant of God, said; among the things of the world, which thou shalt forsake, remember, and doe not forget, in the first place, to forsake thy selfe.

8. For the world, is not the vn sensible things, only; as the vanities, honours, wealth, pleasures, and such like; but also the people, corrupt manners, selfe loue, proper iudgment, our owne will, our Passions, and senses; all these doe helpe, and induce to sinne. this then is the world, to be principally, and most forsaken, and so acquire the loue of God, and true perfection; when S. Peter sayd to our Sauour, behold we haue forsaken *Math. 29. v.* all, and followed thee; what gaine shall we haue, what shall be our rewarde? he answered saying, Amen I say vnto you; that you, that followed me, shall receiue a hundred fold, and life euerlasting, he did not say, you that did forsake all, (as many philosophers did, shall be rewarded

ded thus ; but yee that followed me ; did imitat my life, and vertues, in pouerty of spirit, abnegation, humility, patience, resignation, charity, shall haue life euerlasting. so that to forsake the world, without following Christ, is not sufficient; therefore we must carry our crosse, and follow our Sauour, mortifying our selues, in all things, casting of, old Adam, with his acts, our vnbridled appetites, affections and inclinations, and inuesting our selues, with the new, which is according to Christ, forsakeing, vice, and embracing vertue, and so we shall forsake our selues, for God; and our owne will, to doe the will of God, and be truly spirituall.

Collof.
3. v. 2.

9. Others there are, of greater retirement, who haue forsaken all medlings with the world; their tymes and houres are distributed, they read, and pray much; they often frequent the Holy Sacraments, and other godly exercises, they would not offend God, for any thing; they take compassion, vppon those that liue according to the world; they find a desyre to be with Christ, and they haue no small conceit of themselves, of their progresse in vertue, and spirituall perfection; yet they haue reserued for
them

themselves, their possessions, that they may not be in any want, or neede, least to trouble themselves, to seeke for any thing, that might be necessary for their accommodation; thinking this, not to be an obstacle to vertue, but rather a helpe to all perfection; and the deuill dorth so cunningly suggest, that it would hinder their deuotion extreamly, to be in want of a house, meat, drinke, cloathing; or to be caring for these things; also that they must haue a care of their health, and keepe themselves well clad, and shod, in the winter, must eat moderately; yet good and wholsome meates, well dressed; must sleepe well, and such like; so that, they hauing all accommodation may without trouble serue God, vse their spirituall exercises, and attaine to the loue of God, and true perfection; and withall our nature desirous of proper commodity, and thinking that this may stand, with true vertue, and perfection, is easily perswaded, to giue beliefe to it, because all is carryed vnder the colour of pretended helpes, to acquire vertue; and perfection.

10. But deere Christian soul, though this be good, without all doubt; yet it cannot agree with the mortification and

Luke pouerty of our Sauour Christ Iesus,
v. 7. who came naked to the world, without
 commodity of house, bed, fire, or friends,
 about him; for he was borne in an open
 stable, in the cold of winter, and had no
 better bed, then the manger to rest in,
 nor other fire, to comfort him, then the
 breathing of an ox, and an asse; he liued
 in great pouerty, without commodity;
 and dyed naked on the crosse, forsaken
 by his disciples; if his actions, are our in-
 structions, surely this is the way, and not
 that of proper commodity, to acquire
 true perfection? our Sauour said to the
Mat. b. young man, in the gospell, if thou wilt
19 v. be perfect, or art desyrous to attaine to
21. true perfection; goe, and sell all that thou
 ha'st and giue it to the poore, and, then
 take thy crosse, and follow me; where,
 you must obserue, that our Sauour said,
 if thou art desyrous to be perfect. (for of
 such we speake, and not of others) sell
 all; he said not, keepe all necessaryes, and
 sell what is superfluous; but sell all; and
 what then? take thy crosse of mortifica-
 tion, and follow me, in want, pouerty,
 nakednesse, abnegation, resignation, and
 conformity, to the will of God in all
 things;

11. In an other place, he aduiseeth, that

we

we be not solicitous what to eate, or drinke, the next day; but to serue God *Math. 6.v.25* truly, and seeke for the kingdome of hea- *& 32.* uen, and he will prouide all necessaryes for vs; for our heavenly Father knowes what is fitting for vs; and surely he that prouides for the birdes, and beastes, they not sowing, nor reaping, will not forget, to prouide for vs, his owne similitude and likenesse; he louing vs so deerly as he doth; chiefly, if we haue forsaken all commodities, for his sake, and loue. But these delicates, would faine be partakers with our Sauour of his consolations, but not of his wantes, and tribulations; certainly they haue not that liuely faith, and confidence, in God, which they ought to haue, otherwise they would quite forsake all, and trust to his promise; knowing that he is omnipotent, and will not forsake those who doe truly confide in him.

12. He fed our Holy Father S. Elias, *3.kings 17.v.6* and S. Paul the first Hermit, and diuerse others in the desarts, and wildernesles, by the ministry of Angells: what was wanting to his Apostles when they went from place, to place, without shooes, or hose, without a wallet, or a penny in their *Luke 22.v.* purse? nothing: for our Sauour to con-

firme them, in this truth, did aske them, if at any tyme when he sent them a broad there was any thing wanting to them; and they answered; no. what was wanting to glorious S. Francis, when he forsooke not only the things of the world, but also the very cloathes that were on his backe, casting them away? truly, nothing. therefore these commodious louers of themselves, are deceiued, by this fine sleight, of Sathan; vnder the pretence of vertue, to keepe them allwayes imperfect, and farre from true vertue and perfection; for corporall commodities, are preseruers of selfe loue, and both, a great helpe to sinne, and enemyes to all vertue, and perfection.

13. There are many that liue this manner of life, and they doe well; but they are not of those, that carry the mortification of Christ, in their body, as S. Paul:
 2. Cor. 4. v. 10. nor of those who are not satisfied with going barefooted, but would also goe naked altogether, but for modesty's sake through loue of pouerty. as S. Francis nor of those, who liued in the wilderness, in nakednesse, hunger, thirst, and cold: as many, of great quality, and tender virgins did, hauing for their best bed, and resting place, the bare earth, and sack,

sack, or hair cloath, for their couerlets; *Luke*
 our Lord and master Christ Iesus, war- *6. v. 12*
 ched long, spent whole nights, in so-
 litary places, in prayer, suffered much
 hunger, thirst, and cold; and in his grea-
 test extremity, hanging on the crosse,
 and greatly thirsting, had no other com-
 fort, nor refocillation giuen him, then
 the bitter taste, of vinegar, and gall; in
 imitation whereof, the Holy Fathers
 (and I haue seene it often done) did vse
 to put some wormot, or other bitter
 thing, yea, and the wax of one's eares,
 into their meat, to mortify their taste,
 that they might haue no gust, in any
 thing, but in God alone; and to mortify
 their body, and offer themselues vnto
 his diuine Maiesty, a liuing, immaculat *Rom.*
 and acceptable hoste; these sought no *12. v.*
 thing in this world but to please God,
 and imitat the life and vertues of Iesus
 Christ, in true mortification, nakednesse,
 want, and conformity, to the will of
 God; therefore the Holy Prophet said,
 cast thy care vppon our Lord, be not so-
 licitous for any thing, he will nourish
 thee, he will haue care of thee; feare
 neither want, or sicknesse, doe not think, *Pf. 54.*
 that he cannot preserue your health, vn- *v. 23.*
 lesse you haue good meates, and sawces;

and other bodily commodities? for truly I see none more vnweldy, then they that take most care of the preserving of themselves with those accommodations; and I see none more healthy, then they who put themselves wholly into the hands, and care of God, not regarding how they are clad, or how, they eat, or drink, as the poore hermits, and religious mendicants.

13. For I haue obserued in our owne order, where they eat no flesh, their dishes, not many, costly, nor toothsome, they fast one meale neere eight monethes in the yeare, their disciplines are many, their, austerities, mortifications, chaines, ciliciums and other bodily macerations, (besyde their inward warre subduing the passions, which is of great trouble) not few, nor of small account; yet they are as seldome sick, as any others, with all their commodities, and doe liue longer; many, vpwards of fourscore, others, of nynty, but commonly to neere seauenty, and betwixt that, and eighty; which is esteemed among seculars, a great age.

14. But whosoeuer, doe think, that they must not be sick, they are mistaken? and what if they fall sick? cannot they there-

therefore serue God in sicknesse? without all doubt, they may, and please God highly, in their greatest infirmity, and paine; I know not what better occasion they can haue, to exercise themselves, in patience, resignation, and conformity to the will of God; and perhaps enduring their sicknesse, and paine, with content, it may be more acceptable, of more value, and merit, before God; then what they did in all their life formerly, when they had their best health; for in this they are tryed; and the fruit of their prayers, and other exercises, will appeere; and their vertue, and loue to God be knownen, not only by what, but also in the manner that they doe suffer for his sake, and loue;

15. And what then if they dye? doe not they the sooner goe to heauen, to enioy him whom they say, they loue, and for whose loue, they tooke that forme of liuing vppon them, to be free from the miseries of this life, and be in glory for euer? who doe think, they would endure wrongs, iniuries, persecutions, torments, and martirdome, for God; according to the desyres which often they fee-
le in prayer, if they feare infirmities, and would be free from any sicknesse,

and not indifferent in all things, and to accept of them, with all patience, and conformity, as God were pleased to send them?

16. Some also of this sort of people doe adde to their retirement, prayer, and other spirituall exercises; many bodily mortifications, and pennances, but they feeble not their inward enemyes; perhaps, by reason they haue no occasion to try, or know, what inwardly they are; or by reason they are of a soft, quiet, and mild disposition of nature, and not easily moued, or are vnsensible of troubles; these are soonest deceiued, and seculars in them; who seeing them of that simple, and myld condition, doe honour, and esteeme them very much, as if in deede they were saints; and this is one of the greatest deceits of the world; and these doe think themselues of no litle spirituall perfection, and vertue; I haue seene, and knowen some of them, but when they were affronted in occasions with iniurious words, and abused, contrary to that esteeme which they themselues, and others had of them, their passions were found very liuely, and their inward mortification and vertue litle.

17. Of these likewise, there be many Noble men, and women, and others of great estates, that hauing vsed a retired life, much prayer, and mortification of their bodyes, are desirous to forsake all, and embrace a religious state of life, in some holy order; but the deuill is not heere wanting to hinder so great a good; and first he placeth as a reasonable thing, before their face; that they must doe nothing rashly, but be aduised by their friends, and Ghostly Father; and when they haue so done; the friends, (chiefly if they haue a benefit by their remaining in their owne estate,) doe alleage vnto them, their tenderneffe, the great rigour and austeritie of a religious life, and what a hard thing it is to be at the will, and command of an other, who may want discretion, and other qualities befitting a superiour; and haue no regard of them, more then of a poore man's sonne, who was brought vp to labour, and may cause them to doe seruile workes, which they were not bred to, and hinder them from prayer, and other good workes, which in the world they could haue done, with great perfection; as to build Churches, bridges, high wayes, maintaine orphans, preferre poore

decayed gentlemens daughters , relieue the poore , and many other good and charitable deedes ; which in religion they cannot doe ; and then they present to them , the example of many Emperours , Kings , and queenes , that by their good deedes , and vertuous life , remaining in the world , were great saints , as Henry the first Emperour , and his wife ; Lewis , of France , Edward of England , Helena , Empreſſe , two Elizabethes , of Portugall , and Hungary , and diuers others , saints ; and then the Ghostly Father perhaps out of some human respects , and loath to offend these friends , doth consent and concur with their remayning in the same state , vnder this holy pretence , that they may be vertuous , and saints as well , as others , that liued so .

18. But this was a speciall and extraordinary fauour of God , done to them , not commonly granted ; and therefore the poore soules are deceiued , being thus perswaded , not to follow gods holy inspirations , but are hindred to be free from these ryes , with which they are kept fast , and cannot goe forward , with true freedome , and liberty , to perfection , and the loue of God ; for often it fallerh out ,
that

that these good soules hauing the occasion present, in tyme of temptation, and aridity, not finding those inward comforts, and consolations, which they were wont to haue, may fall from their godly exercises, to worldly recreations, rather then suffer that trouble, and aridity; and perhaps fall into sinne, as Dauid, and Salomon did, after receiuing many great graces, and fauours from God; but Dauid did pennance; and whether Salomon be saued, or damned, it is doubtfull, and most say; that he is not saued; I was acquainted with one of quality, who was thus deceiued, and fell after acquiring a great progreffe in prayer: whereas, if he had forsaken all, and become religious, the occasion of falling, had not beene; for in religion in tyme of aridity, they haue an encourragment (by seing the example of others) to goe forward; and they would be vnmyndfull of any other thing, and resolutely, and constantly goe on, and doe the will of God, in all occasions; in hope to gaine the comforts, and other feelings, they had formerly of God; also they haue not any motiue present, to withdraw them from their spirituall exercises, wherewith to diuert their mynds; for being religious, necessity

may compell them to vertuous exercises, and to put their confidence in God only, hauing no other refuge, since their estate and welth is once forsaken, to which they cannot returne.

19. Yet, I doe not say, but some may be saints, being rich, and wealthy; but it is rare, for though S. Bernard saith, that not the substance, or the wealth, but the affection, to it, is that which hurteth, and hindreth vs, from perfection; yet it is
Matth. hard for a rich man to enter into the
19.v. kingdome of heauen; or for a man to
23.v. possesse riches, and not affect them; and
24. consequently, to acquire perfection, and become a saint; though true it is, that the grace of God is beyond all; these sorts of people, are very pious, and deuout, while they haue no crosse, but comforts; and they thinke themselves vertuous, being not tryed, by the contrary; and in tyme of temptation, or probation, they faile.

20. Our Holy Mother S. Teresa relateth a story of one whom she knew, that liued a retired life, but had all commodities; he was much giuen to prayer, to speake of God, frequent the Sacraments, and he would not willingly offend God, in any thing; and was as he and others.

con.

conceiued, of great perfection, by reason he was a single man neuer marryed, then aged, kept priuat in his owne house, was affable of condition, not seene angry, endured many troubles, and contradictions, he did not vse to speake ill of any, had comforts and consolations; so that many held him for a Saint;

21. But she whom God had Blessed with the discretion and knowledg of spirits, being in conference with him, soone found out his disease, and his error; for she obserued that in all things, he followed his owne iudgment, and will; affected his commodities, and in occasions of selfe interest, or worldly profit, he was somewhat earnest, and gaue him selfe more scope, then he ought, or was fitting, for so good, and vpright a conscience; she also perceiued, that he tooke content in his owne speaking of spirituall things, and in relating what he did, and suffered; and he so gilded, all his proceedings, that he was esteemed very pure, and perfect; as is said.

22. But why did he behaue him selfe so well, in suffering those troubles, without note of impatience? and so well demeaned him selfe in other occasions? not out of any true or solid vertue; but only
for

for his honour, and the preservation of his credit, and the good opinion he knew, was held of him; all which she easily discovered in that conuersation, and she much admired how the party himselfe, and so many others, were so easily mistaken, and deceiued in him. and she concludes saying, that she feared the losse of this mans soul, and the like, more then of many knowen sinners. for he had his commodities, his owne will, and proper iudgment, in all things; he trusted to himselfe, his mortification, was litle; and his manner of life, with those comforts, and consolations, and the esteeme held of him, caused him simply to haue a good conceit, and opinion of himselfe, and relate what he did, and for his credits sake, to suffer those contradictions, and troubles with a cheerefull countenance, not obseruing perhaps any vice in all this, yet pride and vaine glory had no small share in him. to this purpose you may call to mynd the lamentable story of the Doctor of Paris who as some conceiue for the good conceit he held of himselfe, was damned; though esteemed a saint by many; good God how apt we are to thinke well of our selues, and what we doe? and how easily

we are blinded in our owne cause? for selfe loue maketh things appeere, otherwise to vs, then they in themselves are; and truly, where wealth and good accommodation is, commonly, pride and vaine glory are not wanting; which cannot consist with true perfection.

23. Now let vs speake of religious persons, that forsooke the world, with a desyre to serue, and please God, with great perfection; they begin well, vsing many austerities, pennances, and much prayer; they become learned, they speake of God willingly, in all their conuersations; and are of an exemplary life; which, if they should prosecute, certainly they would, by God's Grace, attaine to high perfection; to which, perhaps they conceiue they haue attained: howsoeuer, they are well esteemed of others; but that which is much to be lamented, is this, that they who forsooke the world, and all things thereof, (vnder the colour in the begining, to helpe others,) doe put themselves in occasions; and by degrees, they decline from their wonted exercises; they seeke to be acquainted with this, and that Noble, or rich man, or woman, and get their fauour; and that for which they forsooke the

the world, is now the cause why they are more in the world, then euer before, and he that came to religion, vowed pover-ty, and to liue retiredly from the world, myndeth nothing more then to please, and embrace the world? and so he per-haps of that Blessed Paradise, of reli-gion, maketh a hell and place of damna-tion for himselfe; what seeke they by their diligences? to acquire the fauour, or esteeme of worldlings, and to goe from the pure water, in which they ap-peered white, and cleane, into the filthy puddle of worldly myre, and then they are so changed that they are no sooner touched in a woord, about their honour, or reputation, but their immortifica-tion appeeres; they are offended; in-wardly troubled, and disquieted; which shewes, that their building, was not so-lid; their vertue true, and themselves, af-ter all their labours, and exercises for many yeares of litle, or no perfection;

24. These come so farre, that they will not haue any, to thinke otherwise, then well, of them; which is no small defect, and want of humility. and more then so, they think it, fitt, to iustify themselves, and that they are bound so to doe, in discretion, for preserving their reputa-tion

ation, in case they be ill spoaken of; which truly, is a great deceit; vnlesse, it doth concerne the publick good of their order, and that they are commanded so to doe, by obedience; this is the opinion of all spirituall writers.

25. For who could better defend his credit, and iustify himselfe, then Christ our Sauour, the true patterne of vertue, and master of all perfection, being falsely accused, very much wronged, and abused, both in his reputation and person? Yet he in silence, humbling himselfe; with patience endured all, for our example. but the deuill is cunning and crafty, and doth well know, how to paint, and colour things, in all occasions, with false shadowes, according to the humour, and disposition, of euery one, to deceiue, and keepe them in ignorance of the truth; vnmortified, and imperfect.

26. Others, also there are, who liue with more mortification, and recollection, not esteeming any frendship of worldlings, but doe endeauiour to obserue their institute exactly, and think that they are dead to all things, and perhaps they are; but not to themselues; for often, if they be corrected, or admonished for
some

some small defects, they doe find an auersion, and an inward murmuration in themselves; and they think so well of themselves, that they conceiue, that they liue an irreprehensible life, and therefore are disquieted if they be corrected; this shewes that they haue not gained true humility, nor gained perfection, neither haue they put the axe of mortification, as yet, to the roote of the tree of selfe loue, and proper interest.

27. Others are of a higher degree, yet are found tyed in trifling things, as to affect a good cell, a faire breuery, handsome beades, spirituall bookes, curious pictures, so that if they should be deprived of these, they find an inward alteration, and contradiction, though it be done by their Superiour; by which, they shew, that as yet they haue not the true liberty, and freedome, of spirit, which they ought to haue, but are tyed with these small threds, which keepe them downe, that theyr spirit cannot flye to the height of perfection; others are of more perfection, and are free from all worldly tyes, and the former affections, and are in a great height with God; they haue great feelings, and comforts, euen in the Superiour part, and this they affect;

fect; so that, if for any tyme, these illuminations, and feelings, were kept from them; they would find a kind of sadnesse in themselves; which sheweth, that they are not totally mortified, and that they haue not acquired true pouerty of spirit; which is; willingly, for the loue of God, to be conformable to Christ naked, and comfortlesse on the crosse, and the will of God in all things, and to be deprived of those very fauours, and comforts, which his diuine Maiesty, doth bestow vpon them, for they must strip themselves naked of all affection whatsoever, and be indifferent, to be disposed of, as shall please God; though it should be, to be in affliction, and voyd of all comfort, during their life, in this world;

28. So that all these, are soberly de-
ceiued thinking them selues truly spiri-
tuall, but the contrary, is found in these
occasions, wherein they are tryed; yet all
is laudable.

THE XVIII. CHAPTER.

The chiefe reasons, why they attaine not to perfection of spirit.

x. **M** Any causes and reasons there may be alleaged, why so few come to true perfection, but heere I doe intend to shew two which may suffice for all, The first is, that from the very beginning they did not place a solid foundation for their building, that is, they did not seriously practise themselves, in the meditation, and imitation of the life, passion, death and vertues of our deere Lord and Master Christ Iesus, the looking-glasse and true patterne of all perfection; but lightly passing ouer his life, bitter passion, and death, they remaine in the consideration of his benefits, and other high matters, of Gods perfections, wherein they find comfort, and content; with which they are satisfied; they give God thanks, and praise, and goe no further, to know themselves; whereas they should meditat vppon his life, and passion; to be moued to compassion, com-
nction.

punition, and mortification of themselves, and to doe some penance for their sinnes. and thus proceeding with humility, carry their crosse, and lay a solid foundation, to build vppon.

2. For what will it auaille me, to haue content, and consolations, in prayer, if I be not the more penitent, and by penance, my soul the more purged, and pure; nor my senses, nor passions, the more mortified, and subdued? they that goe so high, are like to those, that going, doe alwayes looke vppward, not considering what stones, or other obstacles, may meete with their feete; and if they hit on some one, downe they fall, so these consider high matters of the diuinity, and doe not looke downe vppon the sufferings of our Saviour, which might preserve them from falling, in case, they hit on the stones of temptation; for temptations meeting with their inclinations, and vnmortified affections, which are the feete of the soul, and they not practised, to looke vppon, and imitate our Saviours mortification, but thinking of his greatnesse, or other his perfections, may easily fall to sinne.

3. But who considering that our Saviour suffered those cruell torments, for
our

our finnes ; would not be moued to hate sinne , and rather dye then commit one ; we read that a man in spaine desirous to sinne with a woman , it happened to be neere a crosse , which was on the high way ; and when he was to commit that euil a^ct, lookeing on the crucifix which hanged an the crosse , it came to his mynd , that our Sauour , was so nayled , and put to death for his finnes ; where vppon instantly he stoppt ; and would not commit the a^ct, but repented ; and it is said , that the crucifix did bowe downe to him , and doth so remaine to this day , to shew how gratfull that a^ct of his , was to our Sauour. by this you see how powerfull the memory of the passion of our Sauour is to preuent sinne. also , he that intends to goe vppward , must begin from the lowest step , next the ground , and so ascend by degrees , and not first before tyme , which bringeth danger of a great fall. the lowest step ascending to perfection is the knowledg of our selues , our vnmortified senses and passions , which we shall see , and knowe , considering the life , and passion of our Sauour , comparing ours , with his ;

4. As to say thus , what will it auayle me , that our Sauour suffered many inue-

ryes, and cruell torments, if I doe not imitat his suffering by doing pennance and abstaining from sinne. if he suffered for loue of me; why should not I suffer somewhat for loue of him? Also what the better am I, that our Sauour was poore, humble, patient, myld, obedient, resigned, affable, mortified, and conformable to the will of his heavenly Father in all things? if I doe not consider them, and endeaour to imitat him, in these vertues, and settle them, in my soul, as fundamentall stones, and a solid foundation, of this spirituall building, least the foundation not being strong, and solid, the tempestuous winde of some temptation coming, it should be cast to the ground, by sinne, and perhaps after the vse of many yeares of prayer, and other good exercises, when they thinke themselves vertuous, and spirituall, in the occasions, and tryall, they find themselves, ynmortified, passionat, and voyd of true vertue?

5. Obserue this well, for a certainty, that the prayer, in beginners; which induceth not to the mortification of the vices, passions and senses, is of litle worth; And in the proficient; that prayer, which doth not bring them to the

imitation of the vertues of our Sauour, is not to be esteemed, let their speculation and desires be neuer so high or great and in the vnitie, or state of the perfect, that prayer, which moueth not to a perfect abnegation, of them selues, and an alienation, or subtraction from all creatures, and to the pure loue of God, and desyre of his honour, glory, and praise aboue all things; and a great feeling of the least imperfection; with which the high maiesty of God, is displeased: and a sincere affection to suffer for his loue, is not to be valued, or thought of any great profit; so that from the begining to the end of our liues, we must by this way, from one step, to an other, goe forward; allwayes, tending to perfection, vntill at last, we offer our selues wholly without any interest whatsoever, as a pure sacrifice, and holocaust, to our heauenly Father, as our Sauour did vpon the crosse; dead to our selues, and all the world, liuing only to God alone; and then our prayers may be forcible and effectually in deede with God.

6. Obserue also, that though consolations are good, to draw vs forward, yet we must not make any great account of them, or much desyre them, by reason, it shewes

shewes selfeloue, and proper interest, as is said; and withall, though many tymes, they be from God, they may be also from the deuil, and not without the smoake of vaine glory; and he induceth vs, with it. to think well of our selues; and that God doth giue them, because we doe serue him well; and that our life, and exercises, are gratefull to him; and thence we take compassion of others, that doe, not serue God, to our likeing, and we desyre to bring them, to doe, as we doe; as if we were somewhat; and in truth are nothing; and thus we are often deceiued, thinking all to be from God; and our selues to be what we are not; therefore they are not to be desyred; but when his diuine Maiesty is pleased to giue them, they are to be accepted, with great humility, and thanks; not thinking any thing the better of our selues; and thus, if they be from the deuil himselte, you may profit by them; but whether your prayer, be naturall or supernaturall, meditation, or contemplation, with gusts, or without them, you must not of set purpose neglect the humanity of our Sauour (though you put of other corporeall shapes) to remaine as it were allwayes absorpt, or suspended in that content, or

In her life chap. 22. & in the castle of the soul. mans. 7.
 expecting till god doe send it vnto you, as some bookes doe aduise; for they teach, that if one come to true contemplation, not to fall on corporeall things, nor on the very humanity of our Sauour, by reason it is an obstacle to their progresse in prayer, and spirituall profit; which our Holy Mother doth not approue, but teacheth absolutely the contrary, for seuerall reasons.

7. First it is not allwayes granted by God, that the soul and powers are in a deepe recollection, and high contemplation, of the diuinity, gods attributes, and perfections, with those sweet gusts, which sometymes are had in prayer. for euery day as the prouerb sayth, is not a Holy day, but some tyme must be to toyle and labour; neither is any so happy, as to be in a continuall inward peace, and not haue some trouble; for the life of man on earth is a warre; so that, when that great recollection and contemplation is not had, nor those gustes; and temptations (without which, none can be) at hand; what an encouragment, to suffer, can be greater? what help better, then the example of our Sauour, who came to this world, to teach vs, by his vertuous life, the true way of perfection: neither are we

Iob 7.
 v. 1.

we Angells to be continually suspended in contemplation, and to burne allwayes with the loue of God; but we must remember, that we are men, flesh and blood, must eat, drink, and sleepe, be among others, and conuerse with them; which brings distractions, and temptations in which, what can be a better stay for our thoughts, then the humanity of our louing Lord, and Sauour, in whom we shall see, what instantly to rest vppon, and how to employ our thoughts, both to defend, and recollect our selues;

8. For if, we breede our spirit to be separated from the humanity of Christ; in abuses, wrongs, iniuries, persecutions, which forcibly doe bring the spirit, from that height of contemplation) what refuge haue we, for our preservation, and safety & what shall the poore soul doe in that case, not hauing the helpe of the one, nor the other? whereas if she had our Sauour present, there she might see how patiently he suffered, how charitable, and fauourable he was to his aduersaryes, and enemyes; how humble, mortified, and conformable to the will of his heauenly Father he was in all his persecutions, and torments; and how sweetly *Math.* he aduiseeth vs, not to feare those, who *10. 2.*

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can only kill the body, but come to him, and he in our greatest afflictions will comfort, and assist vs, that with the temptation, we may haue profit, and the victory ouer all our aduersaryes, and our selues.

1. Cor.
10 v.
13.

9. O what can moue a man more, to suffer with patience, and all conformity, the crosses of this world, for the loue of God; then to see his bleeding wounds, with so great patience, and humility, endured and suffered for loue of him? for casting his eyes on our Sauour, in that case, he may conceiue, that he sayth to him; haue I done so much for thee, and thou do'st forget both it, and me? is it possible, that thou wilt not doe somewhat, and endure this litle, for loue of me? these are liuely motiues, to encourage the poore soul, in her assaults, and temptations, to suffer all with content; which she should not haue had, nor could it be expected, without the presence of his holy humanity.

10. It is also certaine, that God the Father, is much more pleased with vs, and delighted, when with loue we offer vnto him, his sweet and deerely beloued sonne, Christ Iesus and his Holy Merits, and sufferings, in satisfaction of our
sinns,

sinns, then with any other thing whatsoever; for how doe we thinke to obtaine forgiunesse, or any grace, or fauour, but by him, who is our aduocat with the Father, and by whom we had saluation, all grace and goodnesse?

11. The Holy Catholick Church neuer demandeth or desyreth of God the Father any thing, but through Christ Iesus, whom our heavenly Father doth allwayes heare for vs; where then at any tyme can it be better, then with him? or how is it possible, that his sweet presence, can be a hinderance to our contemplation, or spirituall profit, by whom, and in whom all blessings are had? And though that abstraction, or alienation of the mynd from all corporeall things, be often with great delight, yet it is not so profitable nor secure as that contemplation of the humanity of Christ; neither will they euer come to the true mortification, pouerty of spirit, and perfection, which they may come vnto, by the humanity; and withall, these soules, seeme to seeke their owne content, and those gustes, rather then true abnegation, and conformity to the will of God, and the life of Christ, who is the treasure of heauen, and fountaine of all grace, and happiness.

1 *an.* pinesse; in knowing of whom as S. Iohn
17. v. 3 faith, is all felicity, and life cuerla-
sting.

12. To think then that the memory
of him, may hinder our spirituall profit,
is an error and deceit as our Holy Mo-
ther affirmeth; the deuill also by that
meanes, would haue vs forget, what our
Saviour mercifully vouchsafed to be,
and doe for vs; least we should be moued
allwayes to be thankfull, but rather fall
into the crime of ingratitude, which to
God is odious, and to cause vs to haue a
very litle respect to the most blessed Sa-
crament of the Altar, where our Saviour
Math. is really and Gloriously, true God and
29. 2. man, and consequently, haue in a man-
26. ner no loue to the sacred humanity of
Christ, which was borne, punnished and
tormented, dead and buried for loue of
vs, and rose, and ascended into heauen
for our iustification and saluation.

13. The most eminent and deuout
saints that liued, were allwayes truly af-
fected to the sacred humanity of Christ,
1. *Cor.* S. Paul had him so printed in his soul,
2 v. 2. that all his speeches were of Christ, he
mynded nothing but Christ Crucified,
and who had higher contemplation,
greater visions, more reuelations, then
he?

he? who had greater persecutions, and boare them with more courage then he? who could (as he sayes) doe all things *Philip. 4. v. 13* in Christ; that is, nothing seemed vnpossible or difficult vnto him, hauing Christ before his eyes, who could assist and strengthen him in all occurrents whatsoever? who also was more affected to the humanity of our deere Sauour, then B. S. Francis, whose wounds were not only fixed in his mynd, but also printed in his very flesh to be seene, in his hands, feete, and syde; and yet none thought more contemplatiue, in his tyme: Blessed S. Bernard was so addicted to the sacred humanity, that all his endeauours were to imitat the mortification, and vertues of our Sauour, and is therefore commonly painted with all the instruments of our Sauours passion, in his armes; and yet he was so giuen to contemplation, that hardly he vsed his outward senses, and that with difficulty, and only for charity, or necessity: the same you may read of S. Martin Bishop of Toures; of S. Anthony of Padua, who is painted commonly with litle Iesus, S. Brigitta that was for the most part absorpt in the contemplation of the Passion and wounds of Christ, S. Catherin of Syena

L s

who

who had his wounds printed in her flesh, as S. Francis; that great Ignatius Martyr and innumerable more; who allwayes did place their best thoughts vpon the humanity of Christ, and by that came to true contemplation and perfection.

14. Moreouer you may consider, that in that eleuation of spirit from the humanity of our Sauour, there is some want of humility, by reason they doe eleuat their Spirit, before God doth eleuat it and would faine be partakers with Christ in his consolations, but not in his tribulations, and become Mary, before they learne, or knowe to doe, the office of Martha; Mary sate with sweet content at our Sauours feete, in deepe contemplation of his humanity, and Martha did labour to serue him, by her holy action; and both did please our Sauour; the active life, is the way to the contemplation, and he that would faine enjoy the comfort of the one, without enduring the labour and trouble of the other, is not so humble as he ought, and certainly will neuer come to the height of mortification, nor perfection. for the least defect of humility in this way of prayer, is of very great importance, and hindereth all progresse

progress in vertue.

15. Therefore, in all prayers, whether it be naturall or supernaturall, she adviseth that we begin with the sacred humanity, and she doth intreat her Ghostly Father in his prayer not to doe otherwise; for it is the true and secure way to all perfection; but if it shall please his diuine Maiesty, to eleuat your spirit, and bring you from the humanity, to be delighted with the ioyfull contemplation of his diuinity, goe freely with him, allwayes placing humility before you, as a lantarne; for we must not be too forward, nor too desirous of spirituall gifts; but modest and ciuill, remaining willingly with his sacred humanity, and think it a great fauour; and that we are wholly vnworthy of any of those high fauours, great comforts; and gustes.

16. But for vs to eleuat our spirit of our selues, from all corporeall things, and the sacred humanity of Christ! is to flye before our wings are growen, willing to penetrat high misteryes, of the diuinity, (which farre exceede our capacity) before we vnderstand the miltery, and great good we haue, by Christs holy humanity, which is the ladder, to ascend by, to the diuinity; for as he saith, none

can come to his Father, but by him, who is the way where in none can erre, and without which, they must goe astray: O who would willingly deprivie himselfe, of so great a certainty, and security to come to our heavenly Father? O who would be so vngratefull, as of purpose deprivie himselfe of the memory of those most blessed tokens of the loue, of the son of God, our deere Sauour to vs wretched sinners, expressed with so great paine, and the effusion of his most Pretious Blood, by which the sinns of the world are washed, and taken away? surely I think none, but such as came not to the true knowledg, and feeling of the treasure of the true loue of God; what, for Gods sake, doe they ayme at? I should think; at true perfection; and not at gusts, and knowledg of high things; but perfection of true and solid vertue, doth consist in the perfect imitation, of the life, and vertues of Christ our Sauour, as is often said, and the conformity of our will, to the will of God; how then can they imitat whom they will not call to mynd, but of set purpose forget? how will they come to perfection, who willingly doe leaue, and forsake the true way to it?

17. Likewise it is to be noted, that euen for the bodily health, it is good, often to fall from that high contemplation of the diuinity, to that of the sacred humanity; for the bowe which is alwayes bent, is in danger to burst, and breake; and the soul which is kept in that height continually, not hauing alwayes those comforts, nor wherewith to settle and employ her selfe; which often doth happen; is sorely tyred, the head hurt, the braine weakned, and the body perhaps brought to sicknesse, which I haue seene, and knowen, in some; but then falling to the sacred humanity, she hath where with to rest, with ease, and employ her selfe profitably, considering with what loue, our Sauour suffered, those torments, for vs; which is more sutable, and agreable to our naturall disposition?

18. And belieue it, that if we humble our selues, our Sauour will exalt vs, and giue vs a more perfect contemplation, and those comforts, and gustes, in a more plentifull manner; for when he doth eleuat our spirit, to that contemplation, he presenteth instantly sufficient matter, to keepe the soul sweetly employed, without any great labour, yea with great fa-

cility and delight; but when we doe it of our selues, though he doth concurre, yet not neere so much, as in the other. by reason it is his owne worke, and I may say, a reward of that humility, which is not giuen to the other, in which there is a defect of humility, which putteth an obstacle to the effects, which in prayer are giuen to the truly humble; and our Holy Mother at length doth conclude thus, that if any booke, or Ghostly Father shall direct you otherwise, then by the sacred humanity of our Sauour, doe it not, for their perswasion; but with humility, alleage the former reasons; for this doctrine, she receiued from the mouth of our Sauour, and by long experience; she had the triall of both, and found this to be true; and confidently she doth affirme, that they who goe by the other way, shall neuer come to the true pouerty of spirit, and perfection, which by this other is acquired; neither shall they euer enter into the two last Mansions of which she write in the booke of the castle of the soule; This is the first reason why so few come to perfection, though for many yeares they vse prayer, and other holy exercises.

Mans.

7.

19. But some may say, that they can-

not

not allwayes meditat vppon the passion of our Sauour, by reason, it is painfull, and the soul ouer much danted, will haue no courage without somewhat to recreate, and comfort her; true it is, that it is a heauy thing, allwayes to consider the passion, and wounds of Christ, but you neede not doe so allwayes; for you may consider many other things in his life; as his natiuity, with the ioyfull melody of the Angells, singing in the ayer praise to God, and peace to men on earth; also the visitation of the poore Pastors with great ioy, the Glorious starre, and adoration of the three kings, acknowledging him with their gifts, to be the supreme Lord, and King of heauen and earth; his being among the Doctors, at the age of twelue yeares, putting questions, and answering to their interrogations, with so great wit, and wisdom, *Luke* that all did admire; his calling disciples *2. v. 46* after him; his preaching, his miracles, his great charity to all; which is a thing extremely to be obserued; for none euer came to him, but got their desyre, except they who came to tempt him, of meere malice; as the pharisees; also they may consider his glorious resurrection, his appeering to his Appostles, and disciples,

his

his bringing of the Blessed soules from Lymbus, and his ascention with them, into heauen, where he is sitting Gloriously at the right hand of his heauenly Father, and in the most Blessed Sacrament of the Altar; all which and many other considerations are not painfull, and heauy, but rather comfortable and ioyfull;

20. Also, some doe alleage, that such as are ariued to supernaturall prayer, cannot meditat vppon the passion, nor the life of Christ, or his saints; by reason they cannot discourse; and so they should labour in vaine; to which our Holy Mother doth make answer saying; that true it is, that in supernaturall prayer they cannot meditat or discourse, yet notwithstanding, the memory may present some one point of his life, or passion, to the vnderstanding, which with one simple looke, may behold, and sweetly contemplat it; for example, our Sauour suffering with great paine, and loue. himselfe to be crowned so cruelly with thornes, or nayled fast, to the crosse, for vs; in which view, the vnderstanding, may rest sweetly, with great content; and seeing how ill, his loue and grievous paines, were requited by vs; the will, instantly, though

though not with sensible tendernesſe, yet with a moſt prompt willingneſſe doth offer her ſelfe to ſuffer in occaſions, for his loue and ſake, in token of gratitude; which memory of our Sauour, in tyme of temptations, will encourrag the ſoul, with alacrity of ſpirit, to endure all with patience, and conformity to the will of God.

21. The ſecond reaſon or cauſe of their error, is, the not ſubiecting, or ſubmitting themſelues, to be gouerned, and directed by the will of an other; but doe truſt to much to themſelues. for as S. Paul ſaith our ſufficieny is from God, *1. Cor.* and no man is ſufficient to rule or go- *3. v. 5.* uerne himſelfe, be he neuer ſo learned or ſpiritually; chiefly in theſe things; wherein true humility, is more requiſit, and neceſſary, then all the learning of the world; and he that is truly humble, doth not think well of himſelfe, nor of his owne proceeding, but is allwayes fearefull; and doth preferre the iudgment and aduiſe of an other, before his owne; neither doth he eſteeme himſelfe the more vertuous, or perfect, for that contemplation, giſt, or conſolation, which he feelth in prayer; but with all ſubmiſſion, doth acknowledg himſelfe, wholly vnworthy

worthy of any fauour; and plainly confesseth his obligation, to loue and serue his diuine Maiesty, to be the more and greater; and that he doth not performe his duty in this behalfe; which causeth him to think himselfe vngratfull, and that nothing that he doth is secure without the censure or approbation of some learned and discreet Ghostly Father, or directour, for being obedient in these things, he cannot doe amisse; his very humble obedience, will supply before God, all other defects, and it giueth his diuine Maiesty more satisfaction then whatsoeuer he out of his owne will and iudgment should doe.

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15. v.
22.

22. Obedience is better then sacrifice, for by it you sacrifice, your greatest interest to God; to wit your iudgment and will; by reason, for his loue, and sake you doe renounce your will, to doe the will of an other, who in his place is ouer you; this is a secure path; in this, our Holy Mother Teresa of Iesus did excell, and therefore was praised by Christ himselfe, as she doth confesse in her life; for she vnderstanding of the great austerity and rigorous pennances which an other great seruant of God did make, called Catherin de Cardona (who was after, of
our

our order,) she grieved, by reason she did
 no such penances, being hindered by
 her Ghostly Father, and complained on
 her selfe, to our Sauour, who said, that
 her obediēce, was more gratefull to him,
 then all that great austerity of the others;
 for she in all that she did, followed her
 owne will, but our Holy Mother, follo-
 wed the will of God, and forsooke her
 owne will, which is the greatest and most
 we can offer to God vpon earth; and
 therefore, it is well said in Holy Scriptu-
 re that the obedient shall speake victo-
 ryes; that is, shall be Victorious over *Pro 21*
 the world, the flesh, and the deuil, hauing *v. 18.*
 subdued themselues, to be in all things
 conformable, and obedient vnto Gods
 will, and the direction of their Ghostly
 Father, who in those things, representeth
 the person of God; but he must be lear-
 ned, and of a good life, and discret, (if
 such a one may be had) but if with this,
 he be spirituall, and giuen to prayer, it is
 a great blessing;

23. Yet how soeuer, if he be learned
 and humble though not practised in pra-
 yer, and doth confide in God; he will as-
 sist, inspire, and direct him, what to say,
 and doe, for the good of those humble,
 and obedient soules, that doe not desyre
 their

their owne will, but the will, honour, and glory, of God, in, and aboue all things; and obserue, that you must not conceale any thing good or bad, from him; but acquaint him with all that you doe, and what either God or the deuill doth vnto you; in temptations, or otherwise. for, by this, your inward and outward actions, senses, and passions, are often examined, the wyles of the deuill, discovered, the deceitfull pretences, and excuses of our nature, knowen; vertues, allwayes exercised, mortification, practised: remedies against all euiles, had; selfe loue, proper iudgment, and our owne will, altogether destroyed; our spirituall profit, in the way of perfection, perceiued, and vnderstoode. which is a great settlement to the mynd, hauing with it, the testimony of a good conscience.

24. By these two documents our building shall haue a solid foundation, and be secure, which truly is a heauenly happiness, on earth; and the want of these foundations, practised from the beginning, is the cause of the ruine and fall of the buildings, of those supposed spirituall people, who trust so much to themselves; for none can ever attaine, to true perfection, without these. This doctrine;

to witt, to be humble, keeping in all degrees of prayer, the company of our Saviours Blessed, humanity, and obedience to your spirituall directour, or Ghostly Father; in that which is for the good of your soul, and glory of God, concealing nothing from him; she had from the mouth of our Blessed Saviour, as she doth declare; and it is the true, and vnfallible way, to true perfection, and therefore to be highly esteemed, followed, and practised by all, that are desyrous of spirituall perfection. In her chap. 12.

25. Some reading the liues, and booke of some great saints, and finding there, how much they were fauoured by God, enriched with speciall graces, replenished with vnspeakable ioyes, and inward comforts, endued with the gifts of the Holy Ghost, and the degrees of supernaturall praier, (as quietnesse, or silence, suspension of the powers, and diuine vnion in prayer; whence followes extasies, rapt, visions, reuelations, Miracles, and such like that tongue, cannot expresse) doe aspire to come to those things, which are supernaturall, and desyre that God would grant them the same, as to be suddenly mortified in their senses, and passions, infused vertues, diuine

uine contemplation, and vnion with the
 diuine essence, and be perfect, as those
 saints were; I cannot say, but that all this
 is very good; yet on the other syde I must
 confesse, that to desyre these to be sud-
 denly infused, shewes a weake spirit, lit-
 tle courage, great want of humility, no
 mortification, small knowledg of them-
 selues, much selfeloue, and huge pre-
 sumption. and perhaps, those supposed
 spirituall soules, formerly mentioned,
 are of these, and therefore they neuer co-
 me to true perfection. for commonly the-
 se are giuen to pure, and mortified sou-
 les, as a reward of their long labours, and
 austerities which they would haue with-
 hout any such, yet I doe not say, but that
 his diuine Maiesty, may giue it, when
 and to whom he please, but it must not
 be desired by vs, as if we were not sin-
 ners, and needed not, to doe penance
 for our sinnes, cry God mercy, craue par-
 don, feare hell, and his rigorous iudg-
 ment; for with trembling, and feare we
 must worke our Saluation, and by de-
 grees, walke the path, of mortification,
 as those saints did, in the forme, and
 manner, that you haue seene heere set, be-
 fore you, vntill at length, by your long
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and other holy exercises with the grace
of God, you doe ouercome, and subdue
butward, and inward senses, and
sions, and then in true humility loue,
and conformity of your will, to Gods
will, in all things, you may acquire per-
fect vnion, which brings no danger. with
it, but great security. this is that vnion,
which is to be desired, and which our
Holy Mother doth highly commend, and
did euer yet affect and desyre as she doth
affirme, which is gayned, as we may say,
by the sweat of our browes, our courra-
ge, and the worke of our hands; and not
that supernaturall and delicat vnion,
which is giuen without any desert, or
merit on our part, and which may bring
danger with it; by reason, those gusts and
great consolations, may be procured by
the deuil, and are subiect to deceit, but
not the other; the soldiour, that by his
owne labour acquires any dignity, is mo-
re to be esteemed, then if he had that dig-
nity gratis giuen him, or without any
merit, or desert, and so it is in this case,
for what is spoaken of in the first, and this
second part of this booke, we worke and
procure with Gods Grace, vntill we at-
taine to that vnion of perfect conformity
of our wills to Gods will, in all things.

In the
castle
of the
soul. 5.
man-
sion
chap.
3.

but

but that which is in the third, or next part
 God doth worke in vs. the one is with
 great labour, acquired, the other without
 any. that, without deprivation of
 any sense or power, this, with a susp^{er}
 sion of all, that secure, quiet, and immo-
 uable in all occasions; this full of suspi-
 tions, and feare to be deceiued, it so farre
 surpassing our capacity, and vnderstan-
 ding, and therefore not so much to be
 desired as that other, which God grant
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 Amen.

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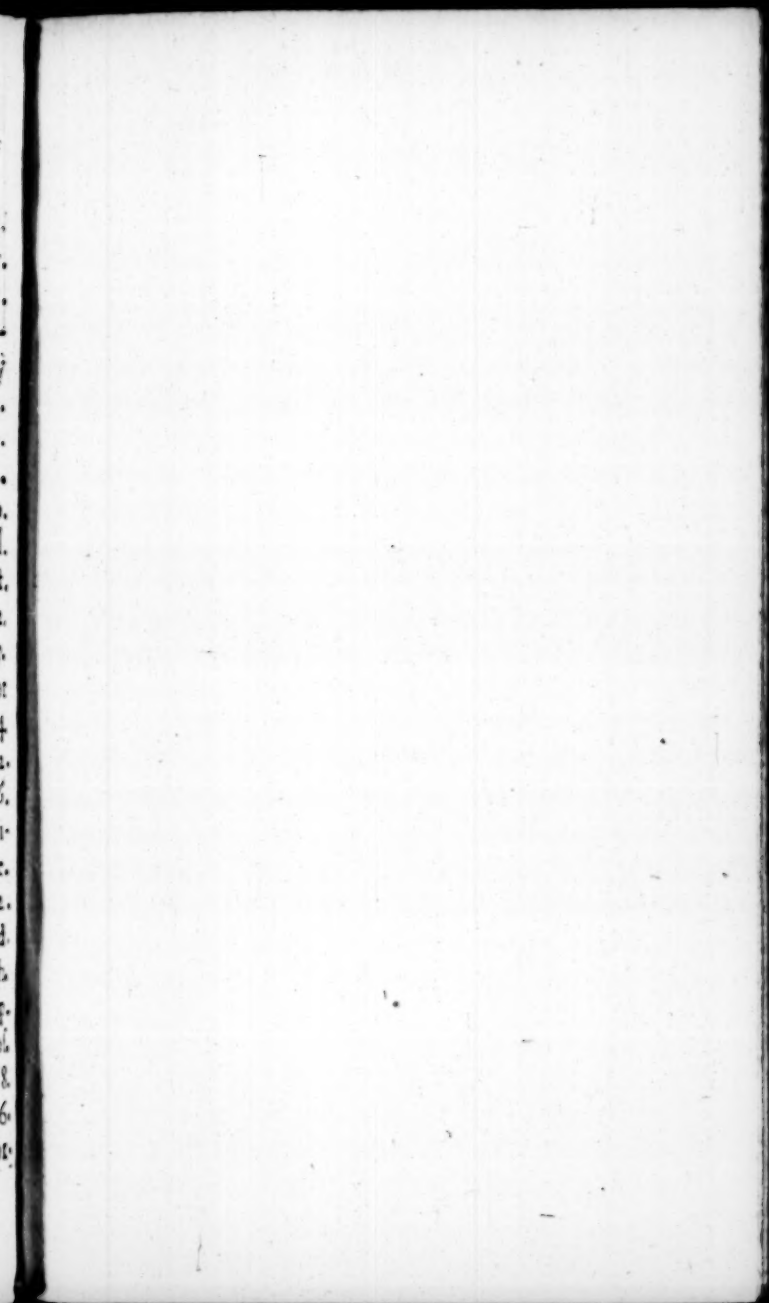
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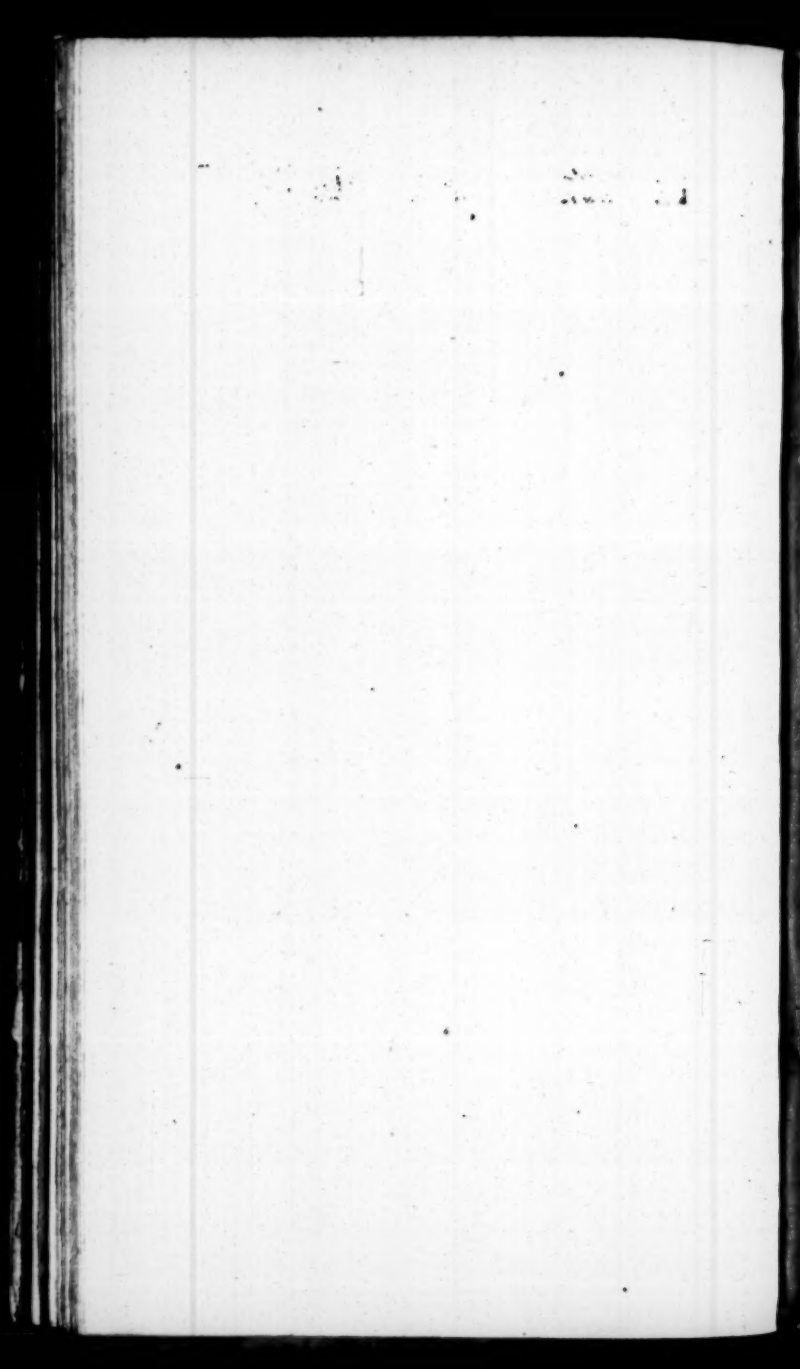
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bad.





THE THIRD PART
OF THE SOVL'S DELIGHT,
Collected and composed out
of the workes of the
GLORIOVS VIRGIN,
S^t. TERESA OF IESVS
(Author of the reformation of the
Holy Order of the
B. V. MARY of the
MOVNT CARMELL,)
BY THE

R. F. P A V L
OF S^t. VBALD,
RELIGIOVS OF THE
SAME ORDER,

For the comfort of those that are more
spirituall, and haue supernaturall Prayer.

Sine intermissione. Orate

Pray without intermission, 1. Thesal. 5.
v. 16.

*Meditatio cordis mei , in conspectu tuo
semper.*

The meditation of my heart , is allwayes
in thy sight; psal. 18. v. 15.

I N A N T W A R P

By WILLIAM LESTEENS in Hoochstrat
at the signe of the Pellican. 1654.



THE THIRD PART

Of the soul's delight , wherein is
treated of supernaturall prayer,
and seuerall degrees thereof.

THE FIRST CHAPTER.

A brieft relation of supernaturall
Prayer.



Vr Holy Mother S. Teresa in her life , and her
other woorkes , doth
declare , and explicat
this matter so well, that

I neede not speake much of it. But by
reason her workes, or bookes cannot be
had by euery one , I will briefly say som-
what of it, out of her, for the comfort, of
pious soules, and to encourage many to
goe forward , in this Blessed exercise of
mentall prayer, seing, to what great hap-
pinesse they may attaine , by it.

1. For the better vnderstanding of
what is to be sayd, you must obserue, that
as there are vertues, which we call, acqui-
red; by reason they are gayned by our la-
bour, industry, and practise; there be also

A 2

vertues

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vertues which we call infused, that is; not gained by our industry, or labour, but are giuen vs, by the meere gift of God, which are certaine habits, of vertues, that doth cause vs promptly, and with facility to vse and produce vertuous acts. these are infused into the soul, she not knowing how, but that she finds by the effects, that it is a speciall gift of God, which is suddenly, perceiued, and to which, she could not attaine, with the labour of many yeares.

3. In like manner, there is prayer, acquired, or naturall; and infused, or supernaturall; that naturall, is gayned by the long practise of it, as we get other artes, or trades, by the dayly vse of them; but this infused, is in an instant giuen vnto vs, by God, and it doth cause vs, to worke in a more perfect manner, and more knowingly, and more feelingly, we not knowing whence, or how it came; and therefore it is called supernaturall, being beyond our reach; but sometyme this prayer is giuen only for that present and perhaps, at other tymes; yet it is not habituall, because it is not permanent, though supernaturall, and this doth produce great, and good effects in the soul; but the other, cometh with a presence of God,

God, so perfect, that going to prayer (though you were in diuerse occasions of buhnesse, instantly before; which were sufficient to distract a man a whole day) suddenly set on your knees in prayer, with a looke on that presence of God, you are recollected and haue sufficient matter, to employ the powers in, so that the soul, is in a great content, with the inward satisfaction, which she doth feele; and this is not without contemplation; and though the naturall contemplation, delighteth the mynd, and adorneth the soul much; yet this other, giueth more content and satisfaction in an instant, then that is euer able to reach vnto, with all industry possible;

4. This is commonly given only to soules that are pure, and after long labour (in the practise of the other prayer, mortification, of their senses, and passions; and pennance for their sinns;) are wery of the world; and doe loath the vanities, and pleasures thereof; and doe aspire to the loue of God, and true, perfection. these soules doe now desire solitude, and doe betake themselves from all occasions, into the most secer places, they can find, fit for their purpose; to giue themselves to holy reading, prayer,

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and other spirituall exercises, as the ancient saints, did, into the wildernesse, solitary and desert places, to be employed, and familiar with God alone.

5. For these places are most fit for recollection, and contemplation; and the Spirit of God, hath this property, that it desireth to be in priuat, employed only in heavenly things, and such as are eternall, and this doubtlesse, was the cause, that in former tymes when there were more saints, in the Church, then now; the Abbayes, and monasteries, were built in remote and solitary places, farre from the noyse, of people; where all things, and euen the very solitude most, did moue, and inuite them to recollection, and contemplation of diuine matters;

6. For euery creature there, doth teach vs to know our selues, our creatour, and his perfections. for there, we shall see nothing but the heauens ouer vs, the earth vnder, the water ebbing, and flowing, going and coming, the trees, hearbs, and flowers, now springing, then faire, soone after, withering, decaying, and fading away; the beasts feeding, and bellowing, the byrds flying, and singing; all of them, in their kind manifesting and praising their common Lord the creatour of all things.

7. The

7. The earth when we looke downe, telleth vs, that we are dust, from it; and must returne to it againe, be we neuer so powerfull, or great; this, dayly experience doth confirme. the water and its courses, shewes the vncertainty, mutability and vnconstancy of the life, of man, and his vaine desyres. the trees, flowers, and the rest, doth shew, how long a man is coming to perfection, and on a sudden is gon by death; the beastes tell vs, with all others, that we are not, of our selues, but haue a God, (who gaue vs our being) infinit wise, and prouident, preserving, and prouiding for all, in their owne kind; when we looke vpwards, we see the heavens, and they tell vs, that there, is the place and seat, of all felicity, and happinesse, where God, and his Angells, in glory are resident, and that we are created, to enjoy God there; and therefore ought to tend thither, and labour to compasse it, by seruing and praising him, who hath so created vs, and prouided for vs, as to be with himselfe in all ioy, and glory, for all eternity; this good, and much more, solitude affordeth, in those desart places, the soul then that is desirous of perfection; and therefore doth retyre her selfe from occasions, and in that solitude doth

giue her selfe to more reading, and praying, to come to the more perfect knowledge and feeling of God, that she may loue and serue him, in a better, and more eminent way, then euer before, must resolve to seeke after God alone, all other things whatsoever neglected, and forsaken; which the great God of mercy, and goodnesse obseruing; and seeing how that poore soul, doth labour in prayer with her vnderstanding, and will, to find him by loue; and is often tyred, vsing great diligence heerein; at length taketh compassion vpon her, and eleuating her, spirit, doth set her at rest, with great sweetnesse, in a deepe recollection, farre, within her selfe, in a solitude, of an other kind; where she enioyeth so perfect a feeling of his presence within her selfe; that she could neuer haue imagined, it; which settleth all the powers in an instant, and giueth her admirable content, and inward satisfaction, farre surpassing what she felt before. This solitude within her selfe, is the kingdome, and liuing temple, of God, and the seat of his eternall wisdom; the manner of going thither, as is said, is by an inward recollection, introuertion, or rather attraction of the powers, and senses, so strongly, and

Apo.

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v. 10.

1. Cor.

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Or

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v. 12.

2. Cor.

6. v. 16.

and suddenly, that the soul is in admiration, to see so sudden an alteration, but how, or what it is, she knoweth not, but she doth plainly perceiue, that she is so well employed, and her happines so great, that she would not be thence though she could, for all this world.

8. This recollection, is farre different from that other, which we procure; of which I spoake formerly; for that doth consist in this, that we doe seriously by some pious consideration apply the powers to the presence of God, which we doe conceiue, or frame inwardly, which giueth great content; and causeth them easily forget outward things; yet the soul cannot but feeble the powers working, with the noyse of words, and know that they are, in their owne proper home, and that by their industry, that recollection is procured; but this other is not procured, but suddenly given them, and they are more deeply recollected, and in a greater solitude, so farre within the soul, that they admire, how they came thither; and they woorke so slowly and attentiuely that they doe neere forget, both house, and home, with the present content. so that the one, is had, with labour, and difficulty; the other is giuen them, with ease, and

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sweetnesse. the one is acquired, or naturall, this other infused, and supernaturall, farre surpassing our capacity, and reach; more inward, with greater light, sweetnesse, and satisfaction, and a deeper impression of truthes, in the soule; for it proceedeth from a more noble offspring and beginning, which is God himselfe; also it leaueth, and disposeth the soule richly, and well, for higher matters; so that, in the first, we worke, in our selues, that recollection: in this other, we are the patient, and God worketh it in vs; therefore he sayd by his Holy Prophet, I will
Osee. 2.
v. 14. lead her into the solitude or wilderness, and there I will speake vnto her heart, he doth not say, that she will goe, but I will bring her thither; to shew, that the worke, is his, and a gift, that the soule with all her labour, and industry, could neuer reach vnto, or compass; that she might be the more gratefull;

9 But you must vnderstand, that as by degrees, we acquire morrall vertues, or the perfection of naturall prayer, so by degrees, or certaine steps, (as we may say,) God leadeth his beloued spouse, into this solitude, and Paradise of delight, and first he giueth her a continuall presence of him selfe, which is supernaturall.

turall, with so efficacious and feeling a knowledg, that she cannot but certainly belieue that he is there within her, yet she perhaps taketh no notice of it, to know what it is, but the light is great, and the effects of his presence, are very euident, this is not an imaginary presence, but a light that bringeth a Maiesty with it, which (with one looke on it) procureth in the soul, most profound humility, and an admirable reuerentiall respect towards his diuine Maiesty, out of which aspect, and respect; there followeth a sweet content, and many delightful reares; so that when the soul please, she may looke in, and presently find with whom to conuerse, without any labour; and sufficient matter to keepe her employd; and this is the first step, or degree;

10. The second step wherein he lea-
deth her forward, is, that recollection, of
which I spoake last; for the ioy and con-
tent which proceedeth from that contin-
uall aspect, instantly recollecteth all the
powers, though they were neuer so much
distracted before, and giueth them so se-
rious employment, that they easily for-
get all outward objects, attending only,
to what is there, which bringeth the soul.

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Cant.
3. v. 4.

In her
life
chap.
15.

to haue great freedome, hauing nothing to diuert her intention, nor attention; out of that recollection, and serious attention, the light, and affection doe increase, at which the powers, are in admiration, and silence. (and this is the third degree) expecting to see what will be the conclusion; for Heere the soul seemeth truly to haue found whom she loued, and sought for; and now doth hold him fast, and will not let him goe, as is said in the canticke; they are heere present together, very euidently, and feelingly, there is no noyse of words inwardly, but by affection, and loue they are vnited forcibly, resting sweetly in the bed of delight; and the very powers haue so great content and satisfaction, that they would not haue the very body, to moue or breath, least (as our Holy Mother sayth) so great a good should be lost, or scape out of her hands; as if by that meanes she could keepe it, being the gift of God, depending only of his diuine will, and pleasure; who giueth it when, to whom, and for as long tyme as he thinks fitting, and it can be no longer; heere the soul truly feeleth how great the power of God is, and how sweet he is to those that loue him

II. Hence his diuine Maieſty leadeſh
 her forward into the depth of the inward
 ſolitude, that is, to a higher and more
 eminent degree of prayer, where ſhe
 may more perfectly, and fully enioy his
 preſence, and receiue greater bleſſings,
 then in the former; this is called the
 ſleepe of the powers, for in the former,
 they all were in great ſilence; and there-
 fore it is called quiet prayer, or the pra-
 yer of reſt, by reaſon all the powers the-
 re doe reſt from their operations or diſ-
 courſing, are quiet, and in ſilence; out of
 which, the ſoul falling more deeply in
 loue, the delight and inward ioy increa-
 ſeth, ſo, as the powers are in a manner
 ouercome, and are begining to looſe
 them ſelues by degrees; as one ſlumbe-
 ring, and falling a ſleepe, that know's not
 what he doth, or where he is; this ſoul is
 like to one that lyeth a diſing, his forces
 failing by degrees, vntill he grow ſo
 weake, and feeble, that he has ſcarſe any
 ſenſe, or feeling of any thing, knoweth,
 no body, nor where he is, nor what he
 doth, or is done to him; yet is not dead,
 but betwixt both, as we may ſay; our
 Holy Mother compareth the ſoul in this
 degree, to one who is gon ſo farre into a
 deepe water, that it reacheth to the chin;

In her
 life
 chap.

14 THE SOVL'S DELIGHT.

goe forward, he cannot; neither doth he know, how to turne back; neither would he, though he could; and thus she betwix both, begins in a manner to sink and fall a diſing; for the waters of delight are now in ſuch a height, that the powers are overcome, and the ſoul looſing her forces and the uſe of her powers, and ſenſes, is like to yeald the Ghoſt; and thus with loue and exceſſe of ioy, both ſhe, and all the powers, are not themſelves, but ſopited, and like to one (as is ſaid) wholly ſenſleſſe; and the ioy, and content, which is heere had, by farre exceedeth that of the former degree; yet his diuine maieſty, (with this not contented) to manifeſt his loue the more to this his beloved ſpouſe, he bringeth her into a ſolitude, beyond all that is created, (and this is the fourth ſtep, or degree, called vnion) where all are abſorpt and drowned, ouer head, and eares; for ſhe and all the powers, are wholly vnited to God, and ingulſed in the depth of his diuinity, and ſhe is become one and the ſame with God, quite forgetting all that is in heauen, and earth, and the very body, which during the tyme of vnion, is voyde of ſenſe, and in a manner dead, neither doth ſhe know whether ſhe be in the body or

no. in this vnion, she doth not continue long, (perhaps halfe an hour, or there about) before some of the powers doe returne to them selues, and often, not finding the like content, (as one should say) in their owne house, they goe willingly back againe, and are drowned in the same depth, and burned with the same fire; and in this coming, and going, some houres, may be spent; but not in the totall, or perfect vnion of all; for as our Holy Mother saith, it is so strong and forcible that our weake nature is not able to endure it long; but by degrees his diuine Maiesty doth enable the soul, and make her capable for receiuing those supernaturall fauours, and diuine communications;

12. In this totall vnion, the soul knoweth nothing as is said, but enioyeth a content and happinesse, surpassing sense; yet, what she doth enioy; or how; she vnderstandeth not; but doth remaine absorbed, and vnited to the diuine essence; and thus she is become Gods captiue, tyed and chayned fast, by loue; and hath no power, to free her selfe, vntill his Maiesty, be pleased to set her at liberty; neither would she, though she could, esteeming it a greater captiuitie, to be left to her

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her owne liberty, and farre more liberty, to be in that sweet and happy captivity; this is a greater and more eminent gift, and fauour, then all the former, it is a most blessed vnion, or coniunction; a most diuine transformation; a most happy death; a true deification; and most happy life in God.

13. Note, that in that quiet prayer, the will only is vnited, and not the other powers; in that other of the sleepe of the powers, the will and the powers are vnited, but so, that they are not perfectly vnited, or wholly lost; but in this vnion, they are all wholly and perfectly lost vnited; and ingulfed in the diuine essence, and they are wholly dead, to all the world, drowned in vnspeakable delight; and the profit of the soule, in this degree, is vnexplicable; her loue is come to so great a height, that nothing, but the enioying of God wholly and perfectly, can giue her content; Therefore his diuine Maiesty doth lead her to an other step, or degree, farre beyond her selfe, and all that hath beene sayd; eleuating her spirit, and opening her eyes, to see and know, somewhat of his greatnesse, and the treasure of his celestially glory, with visions and reuelations of high matters.

matters, hidden and most profound mysteries; and this is called and ecstasy, or rapt, where she vnderstands cleerly, and plainly, how all things created, are a meere shadow, and nothing, compared with what she then doth enioy, and see in God; and this rapt, some tymes, is so forcible, and vehement, that it doth cleu-
 at the very body with the soul from the earth, and remayneth hanging in the ayre, and it doth so participat of the inward ioy, and glory of the soul, that it doth loath, to be longer on earth, and faine would be inuested with immortality, for all eternity; and after these great raptures, commonly when the soul returneth to her selfe, the body as yet, and perhaps for some dayes, will not be able to vse its owne functions; nor the powers, and senses, are themselves, but all are out of order, for they are as yet drunk, with the memory of the glory, and delight, which they enioyed; and the introuersion, and application of the powers and senses, is so great, that they cannot but with difficulty, attend as yet to any outward things; and though they see and heare at those tymes, yet they neither well see, nor know what they see, or heare; this soul now is no more her owne, but wholly
 belon-

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belongeth to God; for she hath con-
signed her selfe, her will, and the keyes the-
rof, vnto his diuine Maiefty. so that she
liueth not now, but Christ doth liue in
her; in so much, that she myndeth no-
thing, but the honour, glory, and praise,
of God; and heartely desireth, and la-
boureth, that all may loue, and praise him
for euer: her vertues, are solid, and of
great perfection; her loue is so excessiue,
that her life on earth, is a continuall
martyrdome, and death; by reason of her
forcible and languishing desyre, to be
dissolued, and be with her beloued,
Christ Iesus in glory for all Eternity.

14. Thus deere Christian soul, our Si-
niour doth reward; euen in this mortall,
and miserable lyfe, the litle labour, and
endeauours, of a louing soul; O who
would not labour, for so great a good;
and willingly serue so good a Lord; O
who would not affect so true a louer, and
deere a friend? o who would not freely
forsake all this world, for the loue of so
bountifull and Gracious a God? O Blef-
sed Lord, praysed and exalted for euer,
and euer mayst thou be, who art so chor-
se of vs, and ha'st prepared so great hap-
pinesse for such wormes of the earth, as
we; all thy creatures, loue, and praise
thee

thee, for ever more. Amen.

THE II. CHAPTER.

Of Recollection, and quiet Prayer, more in particular.

1. **W** Hereas this recollection, is so great, and inward; and the powers not troubled, with the noyse of worldly, and vaine thoughts; and that God is there present, what must the soul doe in this recollection? first she must consider that he is there only attending to giue audience, and ready then to heare her petition, and that she can without any impediment speake to him, being so neere (for as our Holy Mother sayth, the soul seemes to haue other, eares, and tongue inwardly, and needeth not, speak loud, or cry out, with noyse of inward words, or consider him in heauen, or a farre off, or without her selfe, to be heard, or vnderstood; but she may rest there with him (for he is not a friend of many words) and accustome the vnderstanding, to worke very slowly, and as it were in silence, carefully attending to what is said, and with what reuerence, and
confi-

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Note
18. v.
13.

confidence, she speaketh to him: and if the vnderstanding can be kept quiet, sweetly beholding that presence, of his diuine Maieſty, without words, or with the Publican caſting his eyes, to the earth, expecting with humility, what ſhall be ſayd to him, it will be of great profit; and increaſe vertuous deſyres in the ſoul; contempt of the world, and ſtrong reſolutions, to ſerue God, and amend their liues; and this the ſoul doth vnderſtand by ſweet inſpirations, and ſecret whiſpers, by which he ſpeaketh vnto her; heere ſhe doth offer her ſelfe, and her will, wholly to God, to be employed euer after, in his ſeruice;

2. Though ſome, (yea religious) after coming ſo farre, and hauing forſaken the world, and giuen themſelues to God, doe returne back to the fleſh pots of Egypt, and as a dog to his vomit, to be more worldly then euer, and to ſeek for familiarities, and friendſhips; and they take back againe, from God (euen againſt his will,) what formerly they freely gaue him (THEIR VVILL) which they did dedicat vnto his diuine Maieſty, to be employed only, in his ſeruice; which againe they diſpoſe of, as of their owne, and the world and what is in

it, which for his sake they forsooke, they seeke after, more earnestly, then before they left it; and thus they draw their mynd, and affection from God, applying them selues, to base, vile, and transitory things; not with standing the experience, they often had, by many comforts, and consolations, of Gods goodnesse, and loue, when they did proceede sincerely.

3. And one thing may be much admired; to wit, that these vngratfull people, do goe to prayer, as boldly, and without all feare, as if they had done no injury, to God, nor wronged themselves; and they are not ashamed, to aske, or expect spirituall comforts, and fauours of his diuine Maiesty, after so great an affront: are these to be regarded, or fauoured more by God? certainly, they deserue it not; vnlesse with a humble submission, and acknowledgment, of their abuse, and wrong committed, they returne to his Maiesty, forsaking all, and restoring what was vniustly taken away, without which, this recollection is not had againe, for it doth consist in this, that the powers are introuerted, and not troubled with any vaine or worldly thoughts. as is formerly said. But they who goe on,
with

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with their endeauours, to please God; doe easily find how sweet, and good, our Lord is, to those that loue, and doe seeke after him.

4. It is a comfortable thing, to speake of the next degree (to which they are brought after that recollection) and of what passeth there; and seriously to consider it, is most ioyfull, and pleasing; but to feele it, is in excesse delightfull; this is in Quiet Prayer, where the soule is placed to rest without labouring or discomfesse; heere she is feasted with varietyes of heauenly comforts, diuine consolations, and ioyfull delights, farre surpassing sense; heere she doth begin to taste of the food of Angells, and is reposed in the bed of sweet content; certainly, if all the honours, pastimes, and pleasures of this world, were in one, and to continue, and be enioyed for euer, yet compared with one only moment of the ioy, content, and satisfaction, which heere are had, all that would appeere to be meere nothing; for as farre as the heauens, doe exceede the earth, in greatnesse, and perfection, without any proportion; so doe these spirituall comforts, without any equality, or proportion, exceede all the others; words cannot expresse, what it is;

is; but those happy soules can best tell, and declare it, that by experience hath often knowen and felt the sweetnesse of it.

5. This Quiet prayer doth consist in this, that the soul and all the powers, after labouring to find out whom she doth deerely loue, are brought by his diuine Maiesty, from that laborious discoursing, and searching for him; to the place of rest, that is farre within her selfe, where, in great silence, and peace of all the powers, she doth enioy his presence, and is vnited to him strongly by loue, and doth remaine in his sweet embracements, with great content, and satisfaction; and this is therefore called quiet prayer, by reason, there is no discoursing nor noyse of inward wordes vsed, in it, where with, the soul, and powers, were often weryed, searching to find him; but all are silent, and quiet; not that they doe omit to worke, but it is so sweetly done, that it is scarcely perceiued, by reason they are in contemplation, and with one simple looke, they are in admiration with great ioy, and doe feelingly vnderstand, more in an instant, then they could attaine to, with all the discourses possible; let not any thinke that the soul doth

doth see any image, or shape wherein God doth appeere when his presence is named heere, but only that she hath a fixt memory with a liuely faith that he is there, and that by the effects, which she doth find in her selfe it appeeres; as a great ioy and inward satisfaction of all the powers. Also a light which procureth a most humble and reuerentiall respect in the soul with a kind of certainty of his presence, with which, she is so contented & delighted, as if nothing more rested to be desyred in this world: and this content doth redowne euen to the body which is neuer very whiles that quiet content doth hold;

6. And obserue, that as it is formerly said, the will being only vnited, the other powers, which are not so, doe keepe her often in warre, and doe molest her much endeavouring to bring her from her rest, and content, to passe the tyme, (as we may say) with themselves, but their labour is in vaine, and the contrary doth often happen. for she doth cause them to returne to their quiet rest with her, for she doth labour to keepe in, that little spark of fire, of the loue of God, esteeming it (as of right she ought) of great worth; for thence (if she be not in the fault,

fault,) in tyme may proceede a great fire, and flames of diuine loue; for she doth now by experience well know, how great good it is, to adheare to God, who gieth that small beginning, as a liuely token of his affection, and earnest penny, to bind the bargaine, and confirme the agreement, betwixt them; to wit; that she must not be longer of this world, though liuing in it; but of those, whose conuersation is in heauen; and dispose her selfe, for greater, and higher matters; and to be disposed of, only by his diuine Maiesty; who hath now chosen her to be of his priuat chamber, and to seeke after nothing but what shall be to his honour and glory; O admirable dignity and happiness?

7. Let not any soul that is come to this state, vnderalue her selfe, nor think it want of humility, to conceiue that she is fauoured, by God; for one will be more thankfull, that he knoweth the greatness of the gift, or benefit, and dignity of the person that giuerh it, then if they did not marke it, or did forget it; or would not acknowledg it, but she must with an humble submission, and holy presumption acknowledg that she is fauoured, without any merit, on her part;

and that it is the meere goodnesse, and mercy, of his diuine Maiesty that will haue it to be so; that she may know how much she is obliged, and returne a sincere affection, answerable to his intention, and not frustrat him, of his expectation; for certainly this will encourage her, to goe forward, dayly in Gods seruice, and to vndertake greater matters, for his loue, honour, and glory; and belieue it, that a soule truly humble, cannot haue a greater confusion, then to see her selfe fauoured, and honoured, without any desert or merits; and well knowing her owne demerits; which causeth her, to be more humble, and thankfull; and desirous, to please him more then formerly; for this truth is imprinted in her, so feelingly, that she cannot but see, and confesse it; so that in the presence of that Maiesty, which she knoweth to be so great, and powerfull, she would euen annihilat her selfe, if that she could; for she is not ignorant, of her owne nothing, and vnworthynesse;

8. But some soules, doe thinke their tyme lost in prayer, and without profit, when they doe not discourse, but are in that solitude, silence, and quietnesse, not knowing what they doe, or ought to doe,

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in that case; but they are mistaken; it is not so; as they themselues, both then, and after, doe perceiue, by the effects, which they find in themselues; for first they find an alteration, and sweet content in them selues, they perceiue a great satisfaction, in all their powers, with so great suauity, that it doth redowne to the body, and senses; in so much, that at that tyme, it would grieue them, to be molested, called vppon, or spoaken to; nay they would not moue, nor stirre, nor breath, least to hinder their sweet repose, and ioyfull rest in God; and after prayer, there remayneth such a memory, and impression, of his presence, in the soul, that she cannot in a very long tyme forget him, and this quietnesse is so pleasing, with so great humility, and feeling, that if they were called to dinner, or supper, their grieve is not little, and I haue seene the teares run downe the cheekes of some as they did eat; lamenting that they were forced to leaue that celestiall banquet, with their Soueraigne Lord, and only good; to feede and feast, a corruptible body, their greatest enemy, and cause of their most hurt, and euil.

9. But let them not be troubled, that they doe not discourse, nor knowe what

they doe; and only rest in that sweet content, with God, for he teacheth them in an instant as is said, more, then what with the discourses, of all their life, they should be able to reach vnto: therefore our Holy Mother doth aduise to stay in that silent quietnesse without noyle of inward words, enioying that sweet content attending to nothing else; for now she is in possession of what she sought for; so that all her discourse, is now in vaine, and to noe other purpose, then to trouble her in her ioy and rest. Yet if her quietnesse, and seruour be declyning, or decaying; it will doe well, to make some amorous act which may blow the coale, and keepe in the fire of diuine loue, least it should decay, and perish; but this act must be made slowly, and attentiuely, with great sweetnes, for if you vse any force to increase the seruour of your spirit, it is no other, then to cast water to smother, and extinguish that litle fire, of deuotion, which is as yet burning; for this being a supernaturall gift, and his worke, you must with humility giue his diuine Maiesty way, to doe in you, and with you, what he thinketh fitting; and it is his worke, to increase it, or diminish it; for it is beyond our reach; and therefore

in vaine we labour, to attempt that which surpasseth our ability, and exceedeth our forces; and if the vnderstanding shall seeme to bring reasons to moue the soul to more sorrow, or gratitude, let not the soul permit it, nor regard it; but keepe the vnderstanding as quiet as she can, without troubling her selfe; and if she cannot so doe, let her keepe her selfe in her rest, and content; and not mynd, what the vnderstanding doth in that; but leaue him of, to himselfe;

10. You must also note, that as I sayd formerly, she must not be desyrus of gusts, and consolations; but content herselfe, with all indifferency, in what shall be done by his diuine Maiesty, and be as ready, to help our Sauour, to carry his crosse; that is, to suffer aridities, temptations, and contradictions, as to be feasted at his table, with delights, and consolations; for truly, the more we desyre, and seeke after these gusts, and comforts, the lesse we shall haue of them, and the lesse mortified, and perfect we shall be; for it is a great want of humility, as I said elsewhere; and for that presumption, and want of humility, the soul is deprived, of what comforts, she had; and often doth remaine in great aridity. Therefore we

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must allwayes humble our selues, and acknowledg our selues, vnworthy of any fauours from his diuine Maiesty, whom we offended; and with plaine simplicity, offer our desyre, and some resolution, or purpose, to doe somewhat, though neuer so litle to content, and please him; with which he is more pleased, then with all the learned discourses, eloquent words, and pregnant reasons, which can be offered to him.

II. And when the soul is in that quietnes, and so neere to his diuine Maiesty and after that she is now familiar and satisfyed with great ioy, and content, is the best and only tyme, to pray, and commend the necessities of the Holy Church, the soules of Purgatory, the conuersion of sinners, our parents, friends and benefactours, and other necessities to his diuine Maiesty; not by noyse of wordes, but by an affection, and feeling desyre, that his Maiesty will be pleased, to grant, what is desyred; for it is no more then to haue these in your mynd, and with a simple looke, to present them to him, for he doth well vnderstand the least of our desyres, and that simple memoriall, with a sincere affection, doth preuaile more with him, then all the rethorick

rhorick of the world; and if the recollection or quietnes be great, the soul cannot without much trouble, either produce or attend to any inward framed words; Also it would diuert her attention from the better, and principall obiect: as if one looking with content on a sweet picture, should heare a noyse behind him, and should turne about to see where, and what that noyse is; would not he be diuerted from that content, which he had in beholding the picture? doubtles he would; it is the same in this; for if the soul that is seriously applyed, and ioyed in God, should looke back and attend to the framing, and noyse of the words, inwardly pronounced, by this attention, she would be diuerted from that sweet content, which she had in God; therefore woords of discourse must be omitted, or that content lost.

12. Our Holy Mother doth declare in a good manner the difference betwixt the comforts, and consolations, which proceede from our discourse, and that which his Maiesty giueth, without our labour; comparing them to water, which in two wayes, or manners doth water a garden, the one is brought from a farse off, with labour, and through conducts;

In the castle of the soul. mans.

or gutters, and falling into some sisterne is distilled, or cast heere and there to water the garden, this is like the noyse, and labour of the vnderstanding, that with many reasons, and discourtes, doth moue the will, to some pious affection, wherein she is comforted and delighted: but the other is neere hand, and at home, increasing allwayes, in silence, and not perceiued, whence it cometh, but the sisterne is scene full, and runing ouer, which watereth the garden better, more plentifully, and without the labour of the gardener, by reason the spring is in the bottome of the sisterne, whence without noyse, the water doth issue. euen so, the gusts, and comforts, had in quiet prayer, doe proceede from the euer liuing spring, that great God, of glory, and all consolation; who is in the center of the soul, and without any industry or labour on our part, doth fill vp the sisterne of our heart with vnspeakable ioy, whence not knowing how, the water of comfort, ouerflowing, in silence runneth to all partes of the garden, that is, to all the powers, senses, and the very body it selfe, watering, and delighting all; and they admire, whence that so great content should be, which they doe feele; and in
this

this sweet content and delightfull admiration they doe rest. the other water doth penetrat but litle; in comparifon of this; for this doth enter into the very depth and inward substance of the soul; and leaueth her satisfied for a long tyme, by reason it is more plentifull, and in greater abundance.

13. And this is the benefit of an humble soul, for as water remaine's not on the tops of hills, or mountaynes, but falls into the lowe places and valleys; so the water of comforts, and the grace of God, cannot stay vppon the hills, or mountaynes of proud and presumptuous spirits, but doe fall into the valley of humility, which is the humble heart, that thinketh lowly of it selfe; for he doth loue to be with the humble, and vppon them his Holy Spirit doth rest, and to them he giueth his grace, and bestoweth such fauours vppon them, that with the great content, and inward ioy which they feelee, the powers, and senses are suspended. when he is so pleased; and the waters of delight, doe so recreate, and comfort both soul, and body; that some being sick going to prayer, and brought to this quietnesse, are not only during the tyme of that prayer, senselesse of any

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sicknesse, but after prayer, are voyde of all paine, and in good health; and many going to it with sore heades, after that prayer, are very well; and this is a known thing by experience;

14. So that this prayer, leaueth great effects in body, and soul; for besyde what is said aboue, it dilateth the heart, and maketh the soul, more capable of diuine fauours, and free from seruile feare, worldly affections, and proper interest. she now doth take delight in doing of pennances, she regardeth not commodity, or health; so she may but please and serue God in any thing; her faith is more liuely, her desyre to suffer persecutions, and wrongs, for loue of him, increaseth; she doth more feare to offend God, then all the torments and deuils, of hell; by reason she doth now loue him, whom she doth then perceiue to be truly loue, and praise worthy, by all creatures, for his owne goodnesse, and perfections; and therefore she doth vnderstand, that it is an vnworthy thing, to offend so high a Maiesty, in the least thing: which doth cause her to keepe a pure conscience, as neere as she can; her hope, and confidence, in his diuine Maiesty, and desyre to enioy him in glory for euer, is greater,

and more constant, then formerly. and thus are the labours of a louing soul well recompensed.

15. O how highly then ought we to esteeme this benefit? and desyre to please him, who hath so great a care of vs; O my deere Iesu, the true loue of humble soules, why are there not many more, that by this way of prayer, doe seeke after thee, to partake of these diuine benefits, and celestiaall communications, since thou art so good, so liberall; and willing to enrich all, with these and many more heauenly blessings and fauours? our Holy Mother sayes that the reason of it, is, In her
that we doe not dispose our selues; as we life
ought, and put on a strong resolution to chap.
forsake all things at once, and our selues 12.
chiefly; but doe reserue some interest, or
other, that we ought for his pure loue,
vitterly to mortify, and forsake; though
we esteeme them, but small matters:
which really are of great importance,
though it were, but our affection, to our
parents, or friends; or perhaps; they doe
not belieue what is written of these
things; by reason they seeme to them vn-
possible; and that what is sayd of these
rare matters, is but a flowrish of faire
and sweet words, and no reall truth; but

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my God, thou do'st well know, that they are reall deedes, and therefore, the humble soules, that goe on in thy seruice by this way of prayer, thou do'st often make wonderfull to the world, in their liues, and workes; which others doe not take to heart, nor consider a right. Therefore I beseech thy diuine Maiesty, to giue all that shall read this booke, and follow this path of prayer, a true feeling of what is heere said; for then they shall see, and know this truth, and how farre short, all words, and expreffions, are, to what really, and ioyfully is had in this blessed exercise of prayer.

THE III. CHAPTER.

Of the sleepe of the Powers.

1. **I**N the former degree, you haue seene what quiet prayer is, and how sweetly the soul is pleased, with the inward content, and satisfaction, which she doth feele therein; so that she doth think, that there is nothing more to be desyred in this life. But whereas the power of God, is infinit, and his workes, without limit, we must conceiue allwayes greater matters, of his diuine Maiesty; and that as we dispose our selues, (with the
grace

grace of God) increasing dayly in humility, and loue; he will impart his blessings, and communicat his fauours more and more vnto vs.

2. Yet true it is, that the least of these diuine, and supernaturall communications, is so sublime, and transcending the capacity, of our weake vnderstanding, and is so comfortable, and delightful to the soul, not vsed to the like; that she doth esteeme it very much, and thinketh that nothing more, or greater can be had, or desyred in this life; But the wayes, and inuentions of God, to communicat himselfe to soules, and bring them to his diuine loue, are many, and farre beyond our reach, and vnderstanding; and he is powerfull to giue them great gifts, and vnknown fauours; though it is vnpossible for vs, to expresse by words, the fauours which we doe receiue in prayer, being supernaturall, vnlesse his diuine Maiesty be pleased, to giue vs, the ability, to know the gift, and how to make it to be vnderstood, by words; for there is great difference betwixt feeling, and vnderstanding, what we feelee; and as our Holy Mother saith, it is one fauour to receiue a gift, and another to cause vs to vnderstand the

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In her
life
chap.
17.

supernaturall, gift, which we receiue;
and another, to know, how by words, or
examples, to expresse it, and cause it, to
be vnderstood; by our directour;

In her
life
Chap.
30.

3. And this, as a speciall fauour was
granted vnto her by God, aboue any,
that I haue scene, or read that wrote of
those diuine communications; for the
very clearest of them all, is obscure
enough; but she as one well experienced,
and instructed by the holy Ghost, hath
so plainly and clearly declared the seue-
rall wayes, that in euery degree of pra-
yer, God worketh in the soul, and what
effects he doth produce in her, and what
in these occasions, she is to doe, and how
to behaue her selfe, that the directour
knoweth, reading her writings, what to
examin, and the penitent how to vnder-
stand, and declare her selfe, that her dire-
ctour may be well informed of her spi-
rit, and conceiue things aright; which
otherwise, though neuer so learned, wit-
hout the experimentall knowledg of
them, he could not vnderstand, nor she
expresse; and so the penitent soul by the
Ghostly Father not vnderstanding her,
might suffer very much, and be hindered
of her spirituall profit, as our Holy Mo-
ther and others that she writ of, were;
and

and put rather backward, then forward in prayer, and vertue;

4. Now to speake more of this degree, then is spoaken, in the first chapter, seemes superfluous; but deere Christian soul, the more that such matters, as these, are repeated, and some litle thing, giuen better to be vnderstood, the more profitable, they are, and not in any way superfluous; therefore out of her workes, I will adde (to what is formerly said of these degrees, and of this in particular) that which I haue obserued, which may be the better vnderstood by this example.

5. A young childe, desyring somewhat that he doth want, not able to help himselfe, doth fall a crijng and is not at rest, vntill his Mother, or nurse doth take him, into her lappe or armes, and giueth him the brest to suck; with this, he is silent, and quiet, and when he hath taken sufficiently, and his belly is full, as we may say, he begins to slumber and fall a sleepe, and at last, he is soe heavily and deadly a sleepe, that she takes the dugg out of his mouth, and placeth him where she please, to rest, he not knowing, nor feeling what is done to him, or with him. In like manner, the soul in meditation is the child crijng for somewhat that she
doth

doth want, and is not at rest, vntill his diuine Maieſty doth take compassion vppon her ſeing her weryed, and almoſt tired by the labour of the vnderſtanding and will, ſeeking to find him. then taking her into his lappe, he giueth her the teat of his holy preſence, which is ſupernaturall, by which ſhe begins to ſuck the ſweet milk of deuotion and diuine conſolation, and is thereby made ſilent, and contented, this is quiet prayer, then hauing taken ſufficiently of that celeftiall nectar, in that quiet content, with the dugges in her mouth (as we may ſay) or that diuine preſence, ſhe is ſo ouer delighted and ſatisfyed, and all the powers ſoiroyed, that by degrees they begin to ſlumber, or fall a ſleepe, forgetting by litle and litle, all things of the world, where they are, and what they doe; this is called, the ſleepe of the powers, yet is not the ſoul in a dead ſleepe, for ſhe holdeth the dugges as yet in her mouth, and doe not omit to worke ſomewhat, at laſt ſhe is ſo replenished with that diuine liquor, as one drunke and quite overcome, ſhe falls into a dead ſleepe, ſhe looſeth the dugges, and forgets abſolutely all whatſoeuer is in heauen or earth, and then ſhe is put to reſt; yet; where or how, or by

by whom, she knoweth not, being drowned and ingulfed in the diuine effence with all her powers vnited, the poore body for that present, left quite forgotten, senselesse, and in a manner dead; and this is called vnion. that is, the soul and all the powers are vinted to the diuine effence, and she becomes one with God; or as our Holy Mother sayth, he taketh her and shut's her vpp within himselfe. in the height of this vnion, the soul knoweth and vnderstandeth nothing; but soone after, (for it holds not long) she knoweth what a great good she did enioy wherin all goodnesse is. But now to the sleepe of the powers I returne, which are not lost, yet the ioy of the soul is so great, that she knoweth not what to doe with her selfe through the vehemency of loue, and she cannot containe her selfe, her ioy and glory is so great; she faine would cry out, to giue notice to all creatures, of her delight, and paine, (for this excesse of loue is not without a delightfull paine; that all might partake thereof, and praise God; she doth feele those effects in her selfe so perfectly, that they put her farre beyond her selfe;

6. And, then she doth speake many words, of loue, in the praise of God, without

hout any order, not knowing what to say, or doe. the will seemes to be in a kind of frensy with loue, the vnderstanding doth see so many things together, that she knoweth not what to fix vppon but is kept suspended in admiration. the memory myndeth nothing, but what is present, so that the soul, in this spirituall frensy and strang disposition, knoweth not what best to doe, whether to be silent, or speake, to laugh, or weepe; for she is in a restlesse quietnesse, and a sweet restlesnesse through loue: then to thinke of returning, to vse the things of this world againe, is very odious to her; to walke, is troublesome; to speake and not of him, is very painfull, to eate, is a kind of death, though nature doth require it, to sleepe is worse; in fine, all things which may in any wise hinder her, of the enioying so great a good, though for a moment, and for her very health, doth molest her, and giueth her no satisfaction, nor content;

Se her
life
chap.
37.

7. She doth not desyre to see, or speake with any, in this world, but with such as are in the same frensy, or sick of the same disease; faine she would enioy God wholly, and know nothing but him; it seemes, that S. Augustine was sick of this

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this disease, when he sayd, our heart, o Lord, is allwayes vnquiet, vntill it rest in thee;

8. Of the soul also in this spirituall drunknesse, it is said' in the canticles; he brought me into the winecellar, and orde- *CANT.*
dered in me charity, there she was ouer- *2. V. 4.*
come with the strength of those diuine liquours, she became wholly drunke with loue, she could goe no further, nor part the place, but fell into the armes, and sweet embracements of her beloued, who placed his left hand vnder her head, and embraced her with his right; by the left, vnderstand his mercy, keeping her from sinne, least she should fall, and by the right, his loue couering her ouer with many graces, blessings and fauours.

9. O Blessed drunknes, o happy foolishnes, o diuine frensy, o celestially loue, who can tell your worth? O true louer of our soules Christ Iesu, how forcibly with the odours of thy sweet oyntments, do'st thou draw young Virgins, to witt, pious soules, after thee? if the loue of mortall creatures, be so forcible, as to de- priue people, of their witt, and the vse of reason, and euen to cause them run naked and senseles about the streeres, what shall we say then of this diuine loue;
10. These

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10. These pious soules, O Lord, are in loue with thy infinit goodnesse they are ravisht with thy rare beauty, they are ouer delighted with thy sweetnesse, they are not themselues, they are vnquiet, and haue no rest without thee; they feele inwardly a burning fire, which doth consume them, and what is it? but that fire of charity, which thou ha'st ordered in them? they are by it strongly in loue, yea drunke with loue, and quite besyde themselues; they doe loue, and know not what, but what they loue, is that which thou art; faine they would enioy thee entirely, and not by partes, being their only good; this they desyre, this they inquire after, but know not, how it may be had; which maketh them wholly restlesse, vntill they rest in thee; for whether sickly or healthy, ill, or well, liuing, or dead, in heauen, or hell; they regard not; so they may be with thee; for they are wholly thine;

11. This diuine loue, doth leaue them no other force or ability, then to leaue themselues wholly to God, and giue consent, that he may dispose, all, and doe with them, what he please, and as he thinkes fitting; in so much, that then they cannot (though they would) apply themselves

selues to any other thing, but to adheare to God alone; neither can they diuert themselves neuer so litle, without great paine.

12. Heere they cannot but be attentiuē, heare, see, and know his sweet whisper, pleasant voyce, and Holy will, with great content; heere they may say with Samuell the Prophet, *speake o Lord for thy seruant doth heare*, that is to say, *is attentiuē to heare, and know, what thy will, and pleasure is, to obey and fullfill it; and with Holy Dauid, say, I will heare*, that is, *attend to what my Lord shall speake in me; for he doth speake peace vnto his people; as if he said; I will giue eare attentiuely to the words of my God, for they are of that Maiesty, and vertue, that though my soul were in darknesse, tempted, and troubled, the onely sound of his voyce disperseth all on a sudden, leaueth a light, and inward peace to all my powers, and senses, with so great ioy and satisfaction; that they are wholly recollected, and settled, and in a manner totally drowned in delight.*

13. VVonderfull are the effects that God worketh in the soul, that is in this degree, farre surpassing those of quiet prayer; for besyde that she doth possesse his

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his diuine Maiesty, more entirely, then in that; and that her ioy, and delight, are greater; her loue increaseth to a great height, and her vertues are more solid, and her inward change is noted, by her outward behauiour, which she cannot couer, nor hyde; for all her actions are more stayd, and graue, then formerly; and she would not liue longer in this life, if she could; and her desyre is so great to be with him in endlesse rest; that it were sufficient to end her, if it were not that she doth think to doe him some seruice, in suffering the miseryes, and persecutions of this world, for loue of him, esteeming that as yet, she did very litle, or nothing, in his seruice, who, is goodnesse it selfe; and to whom she is so much obliged;

14. Her intention to please and honour him, is pure without any selfe interest; she feare's no troubles, nor any thing of this world, but to displease him, in the very least imperfection. she doth proceede with all fidelity, and sincerity; her conuersation is only, and wholly in heauen, with, and for God; she doth not affect her owne content, or gust, though neuer so spirituall, so much, as the honour of God, and to doe his will in all things;

15. O loue great is thy worth, and greater thy worke, they that doe possesse thee cannot but worke; they aspire to great matters beyond theyr ability, thinking all things possible to loue; therefore S. Paul sayd, I can doe all things, in him, *Philip. 4. v. 13* who doth strengthen me, Christ, they are neuer better feasted, neuer more ioyed, and delighted, neuer more sweetly comforted, and contented, then when they suffer troubles, disgraces, persecutions, torments, and euen death it selfe, for their beloued; therefore our Holy Mother S. Teresa was wont to say to God, (with whose loue she was inflamed) *In her life chap. 40.* graunt me o Lord eyther to suffer, or to dye; for nothing but suffering for his sake could preserue her lyfe; for in this she had some content: and her companion in her troubles, the venerable Father John a cruce, allwayes desyred, either to suffer, or be contemned; and thus God is truly wonderfull in his saints; for what can be more admirable, then to see one desyre and thirst after those things, which are contrary, yea, destructive to nature, as to suffer torments, and death it selfe? but this is the priuiledg and efficacy of diuine loue, which can haue no rest, but in the nest, where it was bred, and

and whence it came, so God loued the world, that he gaue them his only son, who suffered death with loue of them.

16. But you must obserue, that though commonly, in this degree, the vnderstanding, and memory are so well employed, that they haue no ability or power to apply themselves to any other thing, then beholding and enioying what our Lord is pleased, to represent vnto them. Yet some tymes his Maiesty whose captiues they are, is pleased, to set them free, and at liberty; and though the will doth remaine strongly vnited, they may employ themselves in outward workes of vertue, as to frequent the quire, sing, write, read, and other workes of charity, according to their state of life, which in deede, is a great benefit; for then Martha, and Mary, the active, and contemplatiue life, like two louing sisters, doe walke hand, in hand together; for the will (as Mary) remayning in his sweet repose, and delightfull contemplation; they (as Martha) are well employed in outward actions, and some laudable occupations; yet they are not so attentiuely outwardly, that they doe wholly forget the inward; and we may compare them to one, who hath one eye looking on what is outward, and the other

other to what is inward ; for they doe well know , that the will (which is their principall part) doth remaine there vnited in ioy ; and that there, their most attendance ought to be ; so that they are not perfectly in the one, nor in the other, but this good , that memory , and cast of the eye , to what the will is a doing, bringeth to the soul , that when the outward employment is ended, they quickly desyre, their former solitude , and are easily retyred , and recollected , with the will ; and then the soul doth remaine in great quiernesse, tranquillity, and inward peace, with admirable content and satisfaction , by reason all doe concurre and assist her, more seriously, compleatly, and perfectly to enioy her only good , and praise her God without impediment.

17. At other tymes, his diuine Maiesty is pleased to keepe the will and vnderstanding captiues , and vnited , leauing the memory, and imagination free at liberty, and they finding themselues alone and not regulated or directed by the vnderstanding, are very vnquiet and troublesome ; and doe endeauour to disturbe the soul from her peaceable content and rest , desirous to bring the other powers, to themselues , but though it be a cruell

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warre, they are able to effect nothing, wanting the assistance of the vnderstanding, and will; yet howsoever, they doe molest her much, and the imagination doth present so many things, running from one, to an other, that the poore soul cannot doe what she would; by reason whereof, she doth often lament, and make her moane to his diuine Maiesty, that she is so diuided, and not wholly vnited in his loue, and praise; and at length, he causeth them for her comfort, to be vnited with the other powers, and to burne in, and with the same fire, in which the others are almost consumed, loosing in a manner their naturall being, and liuing supernaturally in him. In this, and the like cases, and occasions, when any of the powers, are at liberty, and troublesome, you must doe as is formerly said of quiet prayer, not regard them, nor attend to what they doe; but as a wiseman taketh no notice of what a foole saith, or doth; so she must doe with them, and remaine, as much as she can possibly in her sweet rest, and repose. this is of importance to be knowen by such as are come to these degrees of prayer.

18. And when a soul is come so farre

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as to begin to be wholly dead to all things of the world, and liue to God alone, her desyre to be with him, and enioy him, is to vehement, and her paine thence so great, that if his diuine Maiesty by a speciall way, had not preuented it, and preserued her, it were more then sufficient (as is said) to seperat the body, from the soul; for she can think vpon nothing, desyre nothing, is satisfied with nothing, but God alone, and the enioying of him, in his kingdome, of glory: which she cannot haue being a prisoner, in the miserable and corruptible body; and therefore there is no death, so cruell, that could be offered, but she with vnspeakable ioy, would endure; that set at liberty, she might the better, and without any impediment, possesse for euer, whom she doth, so deere ly loue, our Holy Mother doth affirme that the paine and agony, that the soul hath in this degree, with that desyre to be dissolved, and liue with Christ, where he is seene cleerly face to face, is such, that the soul hath neede to haue great courage to beare, and endure it. Therefore she aduiseeth that the soul in this occasion, must resolutely cast her selfe wholly into Gods hands, and care; and leaue her selfe,

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to his Holy disposing in all things; for she doth know, that she cannot doe little, or much in this case; neither hath she other ability, but to giue her consent and resigne her will, to receiue those, fauours, and embrace such gifts, as his diuine Maiesty is pleased to bestow vpon her;

19. To this happinesse ordinarily, they only come, who are mortified, voyde of selfe interest, diligent in Gods seruice, feruent in his loue, prompt to doe his will, carefull and sincere, in all that is to his honour, glory, and praise; these are they, that his Maiesty bringeth into the wynecellar, to drinke of the choyse and best, to eat at his owne table, to be in his priuat chamber, to rest in the place of repose, and bed of delight; o how sweet is their conuersation, how diuine their embracement, how strong their loue; he said to his spouse, with perpetuall charity I loued thee; Heere he giueth her a taste, a beginning, and a feeling of those ioyes, and glory which are eternall; O who would not labour to attaine to so great happinesse, which is so easily granted, and had.

Jeremy
31. v. 3.

20. Come deere Christian soul, to him by the practise of this Holy exercise of prayer

prayer, put on once a good resolution,
 and though perhaps in the begining you
 may haue some difficulty, and be in dark-
 nesse, yet in tyme with your perseueran-
 ce, you shall be illuminated, and eased;
 come to him, I beseech you, though ne-
 uer so heauy loaden with sinne, be not a
 shamed nor a frayd, for he is truly in lo-
 ue with the least and worst of vs all, and
 I belieue farre more forward with loue
 of vs, then we can be with loue of him;
 this, his coming from heauen to earth,
 his Bitter Passion, his Pretious Blood
 shed, and his painfull death on the crosse
 for vs; doth testify; come therefore with
 confidence to him, and you shall not be
 confounded; nor get a deniaill, nor re-
 pulse; the manner how to come to him,
 King Dauid doth declare, saying; with
 all my heart I sought after thee; (and not *Pf. 110*
 with a diuided heart) that is, that he lo- *v. 145.*
 ued nothing else but God, for he resol- *v. 145.*
 ued not to admit any other loue, into his
 heart but his. and in an other verse of
 the same psalme, he said, I cryed vnto thee
 O Lord with all my heart; and therefore
 he was heard; for his prayer, like incense,
 ascended vnto God, from the altar of his
 penitent and louing heart, and it was so *1. king*
 gratefull to his diuine Maiesty, that the *13. v.*

Scripture saith, that he was a man according to God's owne heart.

21. Be not thou then daunted, come to this thy louing Lord, take delight in prayer, in his holy conuersation, and seruice; come with all thy heart, and then aske what thou wilt for thy good, and doubtlesse it will be granted; the petitions of thy heart he will regard; and if thou wilt dispose thy selfe well, and be perseuerant, thou mayst obtaine this happy degree of prayer, and at last, his diuine Maiesty feing thee according to his owne heart, will crowne thy labours with many diuine fauours, and celestially benedictions, euen in this life; and in the other, in the land of the liuing, with endlesse glory, and felicity, and thou shalt see him face to face, where he is enioyed, and shall be praised by his Holy Saints and Angells, for all Eternity. Amen.

THE IV. CHAPTER.

Of the Prayer of vnion.

IN the former chapters, you haue seen how God doth bring a soul from the cares and troubles of the world, to a solitude formerly vnknowne, a supernaturall state, where, in silence, he speaketh to her heart; Now from that silent and quiet rest, and from that delightfull sleepe wherein the soul falleth a dzing to all things of this world, through loue; his diuine Maiesty taketh her wholly to himselfe, and doth conclude a spirituall marriage betwixt them both; in so much, that she is perfectly dead to all the world; that is to say, her affection is wholly mortified, hauing no inclination to any thing created, and she is liuing only to, and in God, vnited to him, by a celestiall coniunction; that is, by all her substance, and powers, to his diuine essence, and substance, in which, she is so farre carryed beyond her selfe not knowing how, or whither, that she cannot perceiue, whether she be in the body, or no, in the world, or out of it, for she is sunke in the depth, and altogether ingulfed in

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that incomprehensible ocean of his diuinity, hauing lost the vse, of all her powers, and, inward, and outward senses; and is become the same, and one spirit with him, and therefore it is called vnion, because two distinct things, are made one;

2. In this vnion she knoweth nothing, but that her ioy and satisfaction, is excessive great; but afterwards, she can well perceiue that her profit is farre transcending that of the former degrees, and that her vertues are more solid, and of higher perfection; she in this vnion doth not labour more, but God doth worke in her, she is the patient, and he the, diuine agent, who doth produce those wonderfull effects, and make her admirable to the world, she hath enough to doe, to receiue those diuine fauours, and celestially gifts, she is not satisfied with admiration, seeing the great goodnesse, and liberality of God, towards such as she is; which doth cause so great humility, and loue in her, that she would euen annihilat her selfe in the presence of so high a Maiesty; she is so drowned, that the body is quite forgotten and during that vnion, it is voyde of hearing, seeing, and feeling, all her powers and senses are absorbed,

forpt, and ingulfed so deeply in it, that there is no memory left of what they were meditating, thinking, reading, or doing, but their ioy cannot be exprest;

3. Yet, as it is formerly sayd; this totall vnion doth not contrinew long, before some of the powers are permitted to returne to their owne operations, the will still remayning strongly vnited, but they are so farre besyde themselves, that they can get no content or rest; vnill they returne to their principall againe, and eat of the same meat, and drinke of the same liquour, and then they remaine suspended, and vnited as formerly; neither can they tell how long, or short a tyme, they are in that vnion; and though it were long, they are so swayed with ouer great delight, that it seemeth to them but very short;

4. I haue knowen one that was as yet but in the other degrees, and when the hour of prayer was spent, he could hardly be perswaded, that it was so, for he thought really, that he had not beene more then the space of one Aue Maria in it; not knowing what prayer he was in; what shall we thinke then of this? certainly the least part of it, cannot be ex-

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prest by all the eloquence, and rethorick of the world, as it is; much lesse, the rest, which is more;

5. O how admirable and farre surpassing all vnderstanding it is, to comprehend how Gods Holy diuinity doth enter in, and penetrat the whole substance and essence of the soul, leauing in her, a perfect impression of himselfe, that she is no more what she was, but truly deified, altogether ingulfed in the blessed diuinity, now quite forgetfull of her selfe, and all that is in heauen and earth; for she is in possession, of him, who containeth all, and is more then all, and is her all; so that in the other, she may be well sayd, to be a diijng, but in this, to be truly dead, as you see, but to God alone, in whom she doth liue, and who doth liue in her.

6. This is a most happy state, a blessed rest, a sweet repose, a heauenly drunknes, a ioyfull alteration, a louing embracement, a delightfull vnion, a diuine transformation, a totall Deification, and a blisfull marriage, confirmed, and signed with no lesse then his owne most Glorious diuinity, that as a bride and bridegrome, they are one spirit, she is partaker of his glory, looketh to his family,
and

and attendeth only to those things, which belong to him, and to his honour, glory, and praise; and he hath care of her, and of what doth belong to her; now she is so burning with his loue and so sollicitous of his affaires, that she is neuer idle, she doth thirst vehemently after the conuersion of sinners, and saluation of soules, as a thing belonging to her beloued, and to his honour, and glory; and to vndergoe; and effect this great and difficult worke, she doth find her selfe stout and courragious, and would giue a thousand liues most willingly (if she could) to gaine one soul, and therefore her prayers to God, are many, and haue no end; her teares and pennances for them, are great. no troubles can breake her, no persecution, feare her, detractions doe not grieue her, murmuratiō and diffamation doe not disquiet her, she taketh contentedly, and ioyfully, all disgraces, so she may gaine but one soul to God, and in this, she is continually labouring; and to make his goodnesse knowen to all, that they may loue, and serue him, and with greater feruour allwayes praise him; and that they may dayly increase in all vertue, and perfection.

7. To heare any to flatter, or praise her,

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her, is a torment to her, to see her selfe esteemed, and honoured, is her greatest affliction, for she cleerly knoweth, that she deserues it not, and what good, vertue, or gift is seene in her, is not from her selfe, but from the fountaine of all grace, mercy, and goodnesse, her heavenly spouse, without any merit on her part; and therefore to him she doth referre all honour, and praise, to whom alone it is due;

8. The resolutions of such as come to this state, to doe some heroyick workes, for the loue, honour and glory of God, are as strange, and admirable as the rest; they know not what to doe with themselves, they are so transported by loue beyond themselves; and this loue doth enable them and strengthen them to doe, what to others might seeme vnpossible. hence our Holy Mother S. Tereſia did make that admirable vowe, to doe in all things, what she conceiued, or should be informed, were most to Gods honour, and glory, or of most perfection: which is a wonderfull thing; and a rare act. to tye her selfe so strictly vnder the penalty of a mortall sin, doing the contrary. But this is the efficacy and effect of diuine loue, and this she did exactly performe during

In her
life
chap.
18.

zing her life. and her desyre of god's glory and honour was so great that she prayed earnestly that his diuine Maiesty would depriue her of the fauours which he bestowed vppon her, and giue them to others that might doe more good with them, for the conuersion of soules, and the good of his Church, only that he might be the more honored, glorified and praised;

9. One of these soules, though but simple and ignorant; will doe more good in the Church of God, then many eloquent preachers with all their art and learning. Consider S. Francis, who had no learning, and our Holy Mother, a simple woman, yet it is admirable to see what great good they haue done in the Church of God; and how many thousand soules by their meanes were, and are daily saued; and so of others, who did the like; the spirit of God doth efficaciously concurre with them, and their words, doe powerfully moue such as they conuerse with, to a vertuous life, and the loue of God. of these things you may read more at large in her life, and workes; for I doe speake but briefly of them heere, to giue some small notice of what his diuine Maiesty is graciously pleased to wor-

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ke in the soules which dispose themselves, and endeauour in what they can, to loue, and serue him; that others may be encouraged to vse this Holy exercise of prayer, in which God doth communicate his fauours, and gifts to deuout soules, and giue them a taste of those ioyes, which are in heauen. I beseech his diuine maiesty to graunt this gift of prayer to many, for his glory, and the good of his Holy Church. Amen.

THE V. CHAPTER.

Of seuerall other eleuations of the spirit, and how they differ from vnion.

1. **O** Vr Holy Mother doth declare, that they that come to perfect vnion, commonly haue visions and reuelations, extasis, flights and raptures, and that though, the extasis, flights, and raptures seeme to be one, and the same thing, yet in truth, they are not, as they who haue experience of them, by their effects can easily obserue in themselves, I shall touch briefly some of them, here, and so with God's help, end this worke, leaving the

the reader to peruse them more fully, in her workes, whence I haue collected these, and where they are farre more plainly exprest, then I doe heere.

2. The difference betwixt vnion, and these others, and of these betwixt themselves, is knowen by their effects, and first the effects of vnion, are inward only, the soul alone enioying that happinesse, of which I spoake in the former chapter, for the body is senselesse, and destitute of any operation, or comfort; I speake of the totall, or perfect vnion; but in the extasis, or rapt the effects are inward, and outward; for the body is not destitute of its operations; also one may resist the vnion, though with great paine, but not the others; for often on a sudden, the soul is surpris'd, and carryed away, she then not thinking of God, and vnlesse the rapt be very great, or in the height (for then she knowes nothing as in the vnion) the senses are not lost, and one may perceiue, that the head is drawen after she spirit, and somtymes by the force of the spirit, the whole body, is eleuated vpp into the ayer, and the party then seing the body, so farre aboue ground, doth begin to feare, and wonder at it; yet in this, both body, and soul haue

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haue great comfort, and ioy.

3. Heere the soul doth obserue the great power of God, to whom there can be no resistance; but when he is pleased, he will eleuate both soul and body, without our consent, and against our will; for at these tymes, as we are nothing, so we can doe nothing with our selues, but he, as Lord of all, disposeth of his owne, as he thinks fit, so that the soul is carryed in these raptures, she knoweth not whither, how, or by whom, but away she must goe; and for her greater comfort, his diuine Maiesty is often pleased to shew vnto her, the kingdome of heauen, and what glory, he hath prepared there for his true seruants, for euer; at other tymes, the Angells; then some saints, also
 2. Cor. his magnificent power, and he doth make
 12. v. 4 her vnderstand high mysteries, and great secrets, of which, as S. Paul saith, it is not lawfull to speake; also she doth see the Queene of Angells, the Mother, of God, in great glory, and the sacred humanity, of our Sauour, in vnspokeable Maiesty, and glory; and when he is so pleased she doth enioy the sight, and company of the most Holy Trinity; and at other tymes she is endued with the spirit of Prophecy, and knowledge of things

THE THIRD PART. 65

things to come : and the vnderstanding
of the Holy Scripture.our Holy Mother In her life chap. 37. & Man's
doth relate (as by obedience she was 7.
commanded) how the holy Trinity did chap.
appeere vnto her in the very center of 1.
her soul , and that she could not but see
euery person , and the admirable glory,
and Maiefty , that was present ; she did
speake to euery person , in particular,
and they to her , in which , her ioy , and
content, was so great , that it cannot be
imagined; and it is no wonder, if the sen-
ses should not returne to their owne
functions from so great happinesse, that
they doe there enioy; neither would they
willingly, vnlesse it were as seruants doe,
to obey and fullfill the will and command
of their Lord; for his Maiefty will often
haue it so; either for her spirituall profit,
the good of others., or his owne honour
and glory.

4. She also doth relate how she was in
a rapt eleuated and taken to behold the
kingdome and Glorious inhabitants of
heauen , her owne parents , and some
friends , and was brought to the blessed
throne of God, to behold how the eter- se her
nall word, the second person of the holy life
Trinity, the sonne of God , is resident in chap.
the bosome of his Father , and she saith, 38.

that

that the soul in these occasions can doe nothing of it selfe, nor behold little or much, but only, what our Lord will haue her to see, or know; and as there be severall degrees of eleuations, of the spirit, or rapt; in euery one of them, the light is greater, the knowledg more and purer, the alienation from all things created, more perfect, the vertues more solid, humility chiefly, more profound; and the loue of God, increasing, (as they ascend, one degree, after another,) is so ordent and vehement, that the soul doth loath to liue on earth, and her absence, or separation from God, is so heavy a load, that she doth liue but a painfull life, or rather, a tormenting Martyrdom, and lingering death; so that all her desyre, is to be dissolued, and be with Christ; yet though the paine, which she doth suffer, is very great, her inward ioy, is no lesse, if not more; but you shall see what she speakes of these degrees.

5. The first after vnion, is, when the soul (like vnto a flame proceeding, or ascending from a well kindled fire) burning with the fire of diuine loue, goeth out of her selfe, ascending vpwards, and some tymes it goeth to a great height farre beyond the fire, whence, it doth
pro

proceede, and this doth seeme to those, that went no further, to be the same with vnion, but it differs much. For vnion, is like to the fire, which only burneth inwardly, not giuing any flames ascending vpwards; but this going out of her selfe, is like flames ascending vpwards from the fire, and not to the fire it selfe; so that this fire increasing, and not able (by reason of its vehemency) to containe it selfe from blasing forth, the sweet wynd of the Holy Ghost blowing on it, the soul is eleuated out of her selfe, and as this fyre flame increaseth, it doth more and more consume in her, all terrene affection, and leaueth her, farre purer, and with greater freedome, and liberty, then in vnion; and though she knoweth not how it came to passe, yet she cannot but admire to see such an alteration and change in her selfe; and her profit to be farre greater, and with very great ioy.

6. At other tymes, his diuine Maicsty is pleased that the soul be struck and wounded at the very heart with a fearefull noyse in the most inward of her substance, by a certaine delicat, subtile, and penetratiue impulse, and, as it were with a fry dart: or bolt on a sudden, proceeding from

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from a thunder she not knowing how or by whom it came and though she hath hence great paine, her ioy and comfort, is farre greater then in the former, and though this noyse is not heard, with corporall eares, for it is inward, and a very silent noyse, yet instantly heard, and vnderstood by the soul; and she doth clearly and perfectly know that she is so called vppon, ty God as with a whistle and that she cannot but heare it, and suddenly feele a great certainty of his presence, and it is of that Maiesty and efficacy, that it cauteriseth the powers and senses instantly to be recollected, attentive, and giue their attendance, though at that present, they were much distracted, and they dare not then moue, or stire; and this celestiaall call, impulse, or fiery dart, doth so inflame her, that she is burning and a consuming with the fire of diuine loue, penetrating through her very bowels and the very inward substance of the soul; and her paine by reason of the wound, and the vehemency of loue, is so great, that she cannot containe her selfe, but lament, and with most sweet, and amorous words, complaine of her paine, (not being able to doe otherwise) to her deerey beloued, whom she knoweth to be

be present, and will not manifest himselfe, which is a spurre to forward and augment both loue and paine; and though this paine is with vnspeakable delight, it doth not continue long, but cometh and goeth, and allwayes doth leaue the soul inflamed with diuine loue, her desire to please him, and serue his maiesty in great matters, doth increase; and her only feare, is, least she should become vngratfull, for this, and his other great fauours, and benefits, which doth encourage her dayly to better her life, to content him the more.

7. Note that in this rapt the powers and senses are not suspended nor drowned, but all stand in admiration, to see the soul in so great paine, worthy of compassion, and yet with vnspeakable delight; they wonder much what this should be, and they can neither helpe, nor disturbe her, but remaine in their attendance, with admiration. In these degrees, it doth happen that the soul hath many strong and sudden motions, when one doth heare a good sermon, or God well spoken of, or praised, or musick, or at the sight of some sweet, and deuout picture; and this cometh with an impulse in the depth or most inward of the soul so vehement,

hement, sudden, and swift, that she cannot resist it, more then a chyld, to a Gyant, but away she is taken, and eleuated sometymes aboue all that is created, where she hath the visions, and reuelations formerly mentioned, and with the greatnesse of the glory and Maiesty which she beholdeth in God, she is much terrified, and doth conceiue a reuerentiall feare, which causeth the very haire of her head to stand, and then she doth griue, that she, or any other euer offended a Lord of so high, and incomprehensible a dignity, power, and Maiesty; and some tymes it is so excessiue, that the body in the rapt is eleuated forcibly a great height from the earth, as loathing all things on earth, and tending to the place, where it doth expect to be in endlesse happinesse;

8. Neither is the soul, and powers for a long tyme after these great rapt perfectly themselues; for they are not yet out of that sweet sleepe, or risen from that delightfull drunknesse, for they had taken plentifully of the varietyes, and abundance of his house, and drunke without measure of the torrent of those diuine liquours, with so excessiue delight that they for a tyme after know

not

not where they are, or what they doe.

9. Also when they returne to themselves all things of this world are so disgustfull, and displeasing to them, by reason of the great ioy they had, that they haue an auersion from them, and would not daine, if they could, to vse the least of them;

10. She declareth an other degree, or sort of rapt, which she doth call, a flight of the soul, farre different from the rest and greater, this she doth compare to a fire that suddenly falling, doth fire, and burne all, whence proceedeth a great flame; so as the soul is suddenly fired all ouer, and doth burne so strongly with the fire of diuine loue, that her spirit like vnto a great flame with a most swift flight getteth out of herselfe, in such a delicat and subtile manner, that it is admirable, and in an instant she is placed where she doth see and vnderstand many great mysteryes together, with all clearnesse, and truth; and she doth not only see the Holy Trinity and speake with euery person, but also doth obtaine some particular fauour of each of them.

11. Likewise she doth relate that God doth shew how all creatures are containd

ned in his diuine essence, and may be seene as in a faire christiall glasse; suppose, saith she, that there were a great round cristiall glasse, greater then all the world, without which there is nothing, and in which all things are included, and seene very cleerly; the same conceiue of God, in whom really, and truly, all things are containd, and euen the very thoughts, words, and deedes, of euery one in particular, may be plainly seene; she sayth that this vision was one of the greatest fauours, which God did, vnto her, and that a soul hath great neede of a strong courage, to behold what are there, chiefly the horrid and foul sinns committed against his diuine Maiesty, and the many abuses and iniuries which dayly are done to him in the world; this is able and sufficient (she sayes) to cause a separation and an absolute diuision of the soul from the body, if God had not giuen her strength to bere it, or disposed of her otherwise;

12. She doth also speake of an other sort of rapt farre beyond the rest, and saith, that it is more then a rapt, for it is a very vehement and eminent rapt, and of great value and worth, this suddenly, at the hearing, God well spoken of, or calling

calling to mynd that he is absent, whom she doth loue most entirely, and often without any of both, she doth find in her selfe a vehement motion, and desyre to be with him, which is so forcible, that in an instant it doth penetrat the soul wholly; she knoweth not how it is, but doth feele it, and is not able to resist it, and she is taken, and powerfully carryed beyond all that is created, and placed in a strang solitude, desolat, and destitute of any comfort from heauen and earth, and she doth conceiue, that none of any of both, would keepe her company, or be a comfort to her, in that desolation; neither doth she desyre any comfort or company from them, but would there willingly suffer and dye.

13. And it doth happen as she saith, that his diuine Maiesty doth communicate him selfe to her in so subtile and admirable a way, that it cannot be vnderstood, lesse expressed by any; but by himselfe; but she hath so cleere a knowledge then left in her, of his greatnesse and goodnesse, and his other incomprehensible perfections, that it doth increase her loue, and augment her paine and torments; loue doth burne, and consume her, her desyre to be with him, is able to

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separat

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separat the soul from the body, and she doth not know how to help her selfe, but by death, and therefore dye she would, to enioy his blessed presence in glory; this torment is the greater, that the memory of him, is so perfect and cleere; notwithstanding he doth absent himselfe, which addeth much to her affliction.

14. In other degrees, or raptures, the ioy doth mitigat her paine, but in, this, she is destitute of all ioy, or consolation; and left in the furnace of tribulation, which is a very strong martyrdome, and so painfull, that as ioy, and ouer much delight, in the other degrees, did suspend the powers, and senses; so paine doth in this. and it is of so great vehemency, that the very body doth partake with her, of it, and it is so disioynted, that all the members seeme broaken, and for many dayes after no one member can be moued without great, and vnexplicable paine.

15. It is able to moue a stony heart, to read how our Holy Mother doth describe it, in her life, and what lamentation and loud cryes she giueth out, to express her paine, only desyrous to be dissolued and be with Christ, and for her greater torment

In her
life
chap.
20.

torment, in that solitude, she is put in
 mynd of that verse; I watch, and am as she *Pf. 101*
 solitary sparrow alone, in the toppe, or *v. 3.*
 roofof the house; and she thinketh then
 that she is so; and in that case, and solita-
 rinesse; she doth remember these words, *Pf. 41.*
 (without procuring it) where is thy *v. 4. &*
 God. as if it were said, to her, where is *12.*
 he, in whom thou ha'st placed all thy
 confidence, where is he? why doth
 not he now helpe thee in this distressed
 case? hath he so forsaken thee, whom
 thou do'st, so deerely loue, and seeke af-
 ter? now he hath left thee destitute of all
 comfort, and consolation; if he had lo-
 ued thee, he would not forsake thee thus?
 are all thy labours come to this, that thou
 art left in desolation, without comfort,
 or helpe from heauen and earth? where
 is thy God? this (God so permitting)
 doth double her paine, and increase her
 desyre, so vehemently to see, and be with
 him, that it is sufficient to take away ma-
 ny liues, if she had them; and that saying
 of S. Paul was represented vnto her, I *Gal.*
 am crucified to the world, and the world *s. v.*
 to me, so that she remains in the grea- *14.*
 test torment that may be imagined, as
 it were crucified, betwixt heauen and
 earth;

16. Our Holy Mother doth compare this paine to the paines of Purgatory, it is so excessiue, and when the soul doth perceiue that his diuine Maieſty. is to bring her into this ſolitude, and anguiſhes of death (for truly it is no other) ſhe naturally doth feare, and tremble; but once that ſhe is in it, ſhe would not be out of it: true it is, that the ſenſitiue or inferiour part cannot but loath it, being ſo ouer painfull, and apt to ſeparate the body from the ſoul; yet the ſuperiour, or ſpiritual part, taketh content in ſo ſuffering, for the loue of God; eſteeming it, as in deede it is, of great value, and profit. for in this, ſhe is moſt like vnto our

Math. Sauour Crucified, deſtitute of any comfort from heauen or earth, which cauſed
 27. v. him to ſay, my God, my God, as what
 46. ha'ſt thou forſaken me; and therefore ſhe doth reſect all that formerly were wont to comfort her, to remaine in this paine, and conformity to Chriſt our Sauour ſuffering, for as the gold by fire, ſhe in this, is tryed, purified, and refined, as if ſhe were come from Purgatory; her loue is now purer, and ſo exceſſiue great, that nothing can content or ſatisfy her burning deſyre, but the poſſeſſion, and enioying of God wholly as he is, and not

any particular part of him; and since she cannot iustly procure her owne death, to be with him; with great tenderneſſe, of heart, ſhe doth lament, and bewaile her long banniſhment, reſigning her ſelfe wholly to his diuine diſpoſing, and earneſtly praying that her liuing as yet, in this caſe, may be very highly, to his honour, and glory, which ſhe doth alwayes, and in all things regard more, then her ſelfe; and deſyre, rather then her eaſe, or to be free from her paine, though ſhe were certaine, it ſhould continue to the world's end.

17. In this paine, dying life, and exceſſe of loue, towards God, our Holy Mothers ſoul was commonly in her later dayes, and the impulſes of loue, were ſo penetrariue, and forcible, in her; that with the vehemency of one great impulſe of loue, her pure and bleſſed ſoul departed the body, (not of any other ſickneſſe) and aſcended into glory; where ſhe doth moſt happily enioy him, whom ſhe ſo deereſly loued; this ſhe did declare appeering to the venerable Mother Catharin of Ieſus Prioreſſe of Beas the very day of her death; I beſeech his diuine Maieſty, to grant this diuine loue, to all that are deſyrous to ſerue, and loue
D 3 him,

him, with truth, though it be with neuer so great paine, yea, cost what it may. Amen.

THE VI. CHAPTER.

Of the manner of inward speeches, visions, and reuelations, and how to discerne the true from the false.

1. **S**OME speeches, and visions are outward, as when a thing is heard, or seene, with corporall eares, and eyes; so one man doth see an other present, and heare him discoursing, or speaking of somewhat; Others are inward, that is, heard, seene, or vnderstood farre within the soul. of these some are imaginary, others intellectuall; the imaginary, is, when a thing is represented in some forme, or shape, to the eyes of the soul; as for example, when you frame in your mynd, the image of your friend, who is absent; you doe see him inwardly, in a manner, as if he were personally present, you see his gestures, and behauiour, and may be moued, out of that sight, to
loue

loue him, or grieue for his absence, or to hate him, and his ill condition, or behaviour, and thus Christ our Saviour or his saints may appeere, in the vnderstanding; and it is called therefore imaginary.

2. But the intellectuall, is without any image, shape, or forme; yet of more certainty, then the others, for spirits haue no shape nor forme, but being present, they see, and vnderstand, in a more perfect manner, then in the other wayes; what each other doth intend. as the Angells doe see, and cleerely vnderstand, one, an other in heauen: and in these three wayes, there are speeches, visions, and reuelations; the first is most subiect to deceit, the second not so much, by farre; for the deuil can turne him selfe into the shape, of an Angell of light, to deceiue; but the last, is least of all subiect to deceit, as surpassing the actiuity, or reach of the deuil; and therefore is most secure, and without danger.

3. But that his wyles, and wayes may be knowen, and discovered; and that a soul may not be much troubled, to know (if she hath any visions or reuelations) whether they be true, or false. our Holy Mother doth lay downe certaine signes,

and tokens, to discern the true, from the false, as when they are from God or the deuill, and also to know when they may be framed by the imagination, which in some is very liuely, and aduie.

4. First obserue, that when any words, are spoaken outwardly, or inwardly, if they be from God, they come with cleernesse; that of the deuill doth bring darknesse. also when they are from the deuill you may resist, and reiect them, and diuert your vnderstanding, and not attend vnto them, when you please; but if they be from God, doe what you may, and diuert your selfe, neuer so much, you cannot hinder it, but must euen against your will, heare, and see, what is said, or done, so cleerly and distinctly, that you shall not forget, one sillable, though you would, all doe remaine so perfectly printed in the vnderstanding. also by this, his diuine Maiesty, will haue vs to know, that he is all omnipotent. and the true Lord of all, who alone, hath all dominion ouer vs, and whose power, and will, none can resist, but must see, heare and vnderstand, when, and what he pleaseth; and if the words be of Prophecy, they shall hardly be euer forgotten till they

they take effect, for they leaue so great a certainty of their truth, in the soul; that she cannot but belieue, that all will be truly performed accordingly, as they are foretold, though by all reason, circumstances, and the present difficultyes, they seeme vnpossible. of this she had great experience;

5. Note also, that some vnderstandings, are so pregnant, and the imagination so liuely, that they frame and represent things very perfectly, and perswade themselves that they see, and heare, what truly they doe not; but it is a thing inuented, according to their fancy; by themselves. and it may be vnderstood thus; when a thing is framed by themselves, they cannot but obserue, and perceiue the vnderstanding working, and framing what it would, and producing the words though neuer so subtilly; also they are dumbe words, without any light, or good effect in the soul, also you may omit to see, heare, or speake, when you please; but when they are from God, they come with light, and cleernesse, as is said, and you cannot diuert your selfe, but must attend, and the vnderstanding is set at rest, and in so great quietnesse that of necessity, you must giue care to what is said, and

see what is presented, and they are not dumbe words, but his words, are words, and workes together; and some tymes, though they be not words of deuotion, but of instruction, admonition, or reprehension, in an instant, they doe dispose, and recollect the soul, and doe moue her to a louing tendernesse, and illuminat, quiet, and delight her; which, words, or sights framed by the deuil, or our selues, cannot doe; and when the soul is in any affliction, temptation or aridity, though neuer so great, at the hearing of one word, or at any sight, that is from God, all doth vanish away suddenly; she remaining with great light, quietnesse, content, and ioy. which the others doe not; by this, the soul that is practised, doth well know, when they are from God, or no; and how powerfull, and operative his word is; and of what great efficacy, his visions are;

6. Moreouer, you may obserue, that in an instant (which is to be well noted) many long sentences, and arguments are spoaken, and vnderstood (when it is from God) and the soul, shall remember euery word, and sillable, which in a long tyme, and with much study, and industry, the vnderstanding would not be able

able to frame, or compasse. Also they come with such Maieſty, and efficacy, that when they are reprehensiuē, they cause the soul to tremble and shake, and if they be of loue, they make her to, long, languish, and in a manner, melt to nothing with loue, but when they are false, they worke no such effect; and therefore the soul doth make litle account of them, and doe cast them at naught; so that neither the deuill, nor our imagination, though neuer so quick, and liuely, can worke, or cause those good effects in the soul.

7. In like manner, when the words, speeches, or visions are from the deuill, they doe leaue, and worke euil effects, and not good, in the soul; as darknesse, aridity, disquietnesse; and though the deuill doth worke some sensible gust, in that occasion, which may deceiue beginners, and those of no experience; yet they who once tasted of the true visions, and speeches, will instantly know the difference betwixt them; for they that are from God, doe leaue in the soul a gust, very sweet, pleasing, forcible, and delectable, with great quietnesse, and it is so deeply imprinted, that it cannot be forgotten. but that other which is false, doth suddenly decay and vanish away, as if

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there neuer were any such thing ; neither is the soul any thing betterred by them.

8. Also the deuil is neuer able to counterfit, or appeere with that maiesty, light, cleernesse, and liulynesse, with which our Sauour doth appeere; for he doth come so resplendent and glorious, and his person, is so beautifull, that the soul cannot but know that it is he, and often his glory, and her ioy, at his presence, are so great, that she is wholly rauished and depriued of all forces; and this doth leaue in her, a true feeling knowledg, that he alone, is absolute Lord, of heauen and earth; and with this, she is extreemly comforted, hauing a liuly impression of him printed in her vnderstanding, even after he is parted, which the deuil cannot effect, let him doe what he can. In this manner his diuine Maiesty was present for some yeares with our Holy Mother wheresoever she went; But in the intellectuall vision, which is more euident, eminent, and more secure, from all deceit, (being very supernaturall, and representing the Angelicall manner of knowing, or vnderstanding) without words, formes, or shapes, or any image, by a notion so diuine, with admirable light,

light, and cleernesse, she doth know, and see, in the very center of the soul, the most Blessed Trinity; and in this manner, the three persons, remayned in our Holy Mother, as wittnesse of what she did, and they did often admonish, and forwarne her, to preuent some imperfections, into which in occasions, she had fallen, if she were not foretold of them; and she was so replenished with knowledge of diuine Misteryes, and those chiefly, of our Holy faith, that she was able to dispute, and conuince the most learned protestants, shew their errours, and make the truth plainly, and evidently appeere. this she doth write, at which, I thinke, none can admire, she being full of diuine wisdom, taught and instructed by the truth it selfe.

9. And obserue that these high and great visions, are not as a certaine presence of God, or some influence of the diuinity, which in quier prayer, vnion, or other degrees of supernaturall prayer, are had; but in these, is the blessed body, and proper person of Christ himselfe, true God and man, the very son of the Glorious, and immaculat Virgin Mary, of which, the soul cannot doubt; neither can the deuill, as is said represent such

great beauty, glory, and Maieſty , with which our Sauour doth appeere, for all the glory that can be imagined, is but a darke cloud compared with this. and heere alſo is the moſt Holy Trinity it ſelfe, the very diuine eſſence, one God, and three perſons , and each of them doe ſpeake to her, and ſhe to them, and of euery of them, ſhe doth begg, and obtaine ſome ſpeciall fauour or gift.

10. And note, that ſome tymes, there are wordes, without any viſion, the party not knowing how, or whence they come, but they are heard, with the corporall eares; other tymes inwardly, in the very depth of the ſoul, but cleerly, and perfectly vnderſtood; alſo there are viſions, and no words, yet the ſoul doth get great benefit thereby; and there are viſions and words together. But in what kind ſo euer they be, the ſoul, by the ſignes, and effects mentioned, will eaſily know, whether they be good, or no, true, or falſe, which is a very great comfort to her; moreover when the viſions, and ſpeeches, are true, they worke ſo effectually in the ſoul, that ſhe doth find her inclination to vices, and imperfections, decay, and true vertue taking roote in her, which the deuil with all his witt, and wyles,

wyles, is not able to doe. Blessed be God who hath prouided so well for his owne seruants: he is truly wonderfull in all his workes, and as he is omnipotent, so nothing is to his diuine Maiesty vnpossible.

11. But though these signes, heere layd downe, (by which one may discerne the true from the false, and the good from the bad) are very good; yet she doth aduise, ^{In her life} though the fauours be great that none ^{chap.} must trust litle, or much, to himselfe, or ^{19.} his owne iudgment, but in all, and euery thing, be circumspect and prudent, only acquainting his Ghostly Father, or director, with what visions, or other fauours, God doth grant vnto him, and both of them, must not diuulge any of them, but vse all secrecy, and silence, commending it to God, vntill tyme doth try the truth; or his diuine Maiesty, by some other way, doth make it manifest, and knowen, if he will haue it so. for the deuil is apt, to tempt, and deceiue, and our nature is prone, and inclined to proper esteeme, and vaine glory, on small occasions, much more in these like;

12. And such as are desirous of true perfection, must be carefull not to affect, or seeke after supernaturall gusts, visions and

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and reuelations; for it is a true token of an vnmortified spirit, litle humility, and much presumption; and to these God doth not commonly giue those fauours; but to the humble, that thinke themselves altogether vnworthy of any such; for humility in this way of Spirit, doth preuaile much with God, and gayneth all.

18 Moreouer if in these supernaturall degrees, you find your prayer allwayes; after one manner; and your gustes, and quietnesse of spirit, at all tymes to be the same; your prayer is to be suspected, not to be right, but from Sathan; and in visions, if you can for a long tyme without alteration, behold that which doth appeere, whether it be our Sauour, or any Saint, it is to be esteemed, an illusion, and deceit of the deuil; for all these great vnions, rapt, and visions are of no continuance, but speedily doe alter, and passe away; that is to say, they doe not continew in that height of Maiesty or glory, though they may continew in a more obscure manner. and be present, and perfectly perceiued for a very long tyme.

14. And you must obserue that in these visions of our Sauour, and his saints,
you

you must haue a great respect vnto them, though they be from the Deuil, and make your spirituall profit of them; for you are not to hate, or contemne a sweet picture, that representeth one whom you deerely loue, because it is made by a painter of an euill life. but rather loue it, by reason it doth put you in mynd of your beloued, which is a comfort to your mynd. euen so, though the deuil being an excellent painter, should frame or represent in vs, the forme or image, of our Sauour, or any Saints, we must not disrespect it, because it is framed by him, but vse it for our profit, with humility, and reuerence, for their sakes whom we loue, and it doth represent.

15. Also you must not thinke them the holiest, that haue consolations, visions, and reuelations; for many are great saints, that neuer had any of them; and others, that had visions, and gusts, are not therefore saints, for true sanctity, as I often said, doth consist in solid vertue, and true conformity of our will, to the will of God, in all things; but the visions, and gusts, are good, when they are from God, yet not to be affected, or desired; and the best, and most secure way, is, to be indifferent, to be disposed of, as
his

his diuine Maieſty ſhall thinke fit, and eſteeme our ſelues vnworthy of any fauours.

16. Our Holy Mother doth giue vs notice of other deceits, which are incident to manie, that haue ſome degree of ſupernaturall prayer, and doe vſe great, and indiſcreet penances, and thereby doe bring themſelues to great weakneſſe; and of others, who by nature are delicate, tender, and weake; theſe ſoules feeling in prayer thoſe giſts, and ouerioyed with conſolations, and inward ſweetneſſe, doe languish, or rather through weakneſſe yeald; as one whoſe ſpirits, are decaying, and failing, and doe leaue themſelues in a manner dead, as if they were in a kind of rapt, by which, nature is extreemly hurt, and more weakened; and they think it to be ſome effect of prayer, or the ſpirit of God, that doth worke ſo in them, and therefore they remaine in that manner for ſome houres together.

17. But they muſt reſiſt that weakneſſe, and ſhake of that ſluggiſh diſpoſition, for it is no other: and if that weakneſſe, doth proceede from too much auſterity, or penance, by the aduiſe of their Ghoſtly Father, or director, they muſt

must eat, and drink, sleepe, and recreate themselves well, for some dayes, vntill they acquire strength; for as is said, indiscreet penance, is hurtfull to body and soul; and if it doth proceede from the tenderneſſe, or weake constitution of nature, they must be more employed, in the actiue life, and outward things, then in the solitary, or contemplatiue life; for the very solitude, is able to make them weaker: and therefore, let them be obedient, being applyed to outward things, and let them be sure, that this is very gratfull to God, and they no lesse saints; for as I said, sanctity doth not consist in contemplation, or hauing visions, or such like; but in true vertue, and conformity, of our will, to the will of God;

18. So that if obedience command the actiue more, or rather then the contemplatiue to be obserued; we must be wholly indifferent, and resigned to embrace it with content; also euery complexion, is not fitt for solitude, contemplation, and much recollection; for some that giue themselves to this, cannot goe forward, nor profit, by reason of their indisposition of nature, that would be saints, if they had applyed themselves, to the charitable and humble workes, of the
actiue

active life; for though Martha gave her selfe, to the practise, and exercise, of the active lyfe, yet she was a S. as well as her sister Mary Magdalen, who gave her selfe wholly to the contemplative.

19. So that they must in this case, resist that weaknesse, and believe for certaine, that it is no effect of supernaturall prayer; for in this sort of prayer, the body is rather comforted, and delighted, then troubled, or weakned; by reason the over great content, and ioy of the soul, doth redowne to the body, and it doth partake of her inward felicity, as it is known by experience, vnlesse it be in the prayer of vnion, when the soul, powers, and senses, are wholly vnited, and drowned in Gods diuine essence, for though then the body be destitute, of all force, this doth not continue but for a short tyme (as I said elsewhere) and it doth returne to it selfe againe, with strength, content, and great satisfaction; and in that vnion, though the body be for a short tyme, as dead, yet the soul is more liuely inwardly with God; which in that other, she cannot be, but heavy, and dull; without any good effect, yea rather with many euil, and hurtfull, to body, and soul. Obserue also, (if God be

be pleased to give you any of those fa-
vours, of Rapt, visions Reuelations or
other supernaturall things of that sort) whether you be terrifyed or fearfull, at
first, for commonly, if they be true, they
worke that effect in the soul, though soone
after, she is in great quietnes, and content;
moreouer you must not goe to prayer
through curiosity to know any thing
by reuelation, nor adheare to your owne
opinion, or proper iudgment, concerning
any thing reuealed, but easily submit
to the saying of your directour, or
other learned men. Likewise marke, whether
they be of vaine things, without any
necessity, or profit to your selfe or others.
and note, that whensoever by visions,
words, or any such, (which you haue in
these degrees of supernaturall prayer)
you find not your soul bettered in humility;
or that you perceiue in your selfe,
any litle smoake of selfe interest, proper
esteem, or vaine glory, make no account
of them, but set them at naught,
as false, and proceeding from Sathan; but
the prayer, or vision, bringing, humility
with it, is to be much esteemed, and God
highly prayesed, with many thanks for
it.

20. Deere Christian soul, you may
read

read of these things more at large in the life of our Holy Mother, and in the bookes which she wrote, called, the castle of the soul, or the mansions, and the way of perfection. for I haue collected these thence; only that they, which God doth bring to these degrees or haue visions, or reuelations, may vnderstand, reading this litle treatise, what prayer they haue, and whether their visions, be true, or false, that they may not be troubled, or in continuall feare of being deceiued, by the deuil, as our Holy Mother was, which will be a great comfort to their mynd, and quietnes to their conscience.

THE VII. CHAPTER.

Of some obseruations for the better vnderstanding of what is said concerning Prayer.

1. **W** Hereas in the treatise of Prayer there is often mention made of the sensitiue appetite, inferiour, and superiour part of man, also of seuerall degrees of contemplation, (which I suppose are knowen to the learned) I thought good for the better satisfaction

of the ignorant, and vnlearned, to speake somewhat of them in the conclusion of this worke. The sensitiue appetite, is a faculty consisting of two members; in the inferiour part of man; and hath its seat in the liuer and heart, or as others say, in the heart only, and it hath for its obie&t, sensible good or euil, as it is apprehended by the imagination, as conuenient, or disconuenient. the members or partes of it, are the concupiscible, and irascible. The office of the concupiscible part, is, to incline to, and be moued to that which is good or agreable to it, and to decline, and shun that which is euil, or contrary to it; The office of the irascible part, is, to fight against the difficulties, which may occurre in the acquisition of the good, and shuning the euil; in these two, the cleauen passions, which are in man, are resident, six in the concupiscible, and fiue in the irascible.

2. The passion is a motion of the sensitiue part, which is moued by the apprehension of some good, or euil, as conuenient, or disconuenient, pleasing or displeasing to it. The passions of the concupiscible are loue, desyre, ioy or gladnes, hatred, flight, grieffe or sadnesse. Lo-

ue

ue is a propension of the appetite towards that which is apprehended as good; desire or concupiscence is a forwardnesse, or extension of loue to obtaine and embrace the good beloved; Ioy or gladnesse is a motion of the appetite, reioycing in the possession of the good present; for example, one seeing a faire horse, perceiues in him selfe an affection, or likeing to him, then desyre, or concupiscence puts him on to cheapen, and buy the horse, at last hauing bought him, and being in possession of him, he feelles an inward ioy, and delectation, with which he is satisfied. Hatred is a displicence or abhorring that which is apprehended to be euil or hurtfull. Flight, is a turning, or going from it, sadness or grieffe, is an affliction or oppression for the euil that is present. as for example, one that is indebted knowing that a certaine officer hath a warrant to apprehend him, by chance doth see him coming towards him; at the first sight of him, he is troubled, and doth find an horrour or dislikeinge in himselfe of it; then he desyres to shune him, but if he be taken, he is daunted, afflicted, and his heart oppressed. and as the former passions, doe follow good, so these doe shun and fflye euil.

3. The passions of the irascible part, are hope, stoutnesse, despaire, feare, and anger. Hope is a motion, or erection of the appetite towards the good which it apprehends may be had though with difficulty. Stoutnesse is a motion of the appetite, by which it is encouraged against the opposit difficultyes which are imminent, and may hinder the acquisition of the good hoped for; despaire is a motion by which the appetite is afflicted and dejected; by reason it apprehends that the good hoped for, through the difficultyes imminent cannot be obtayned, or had. Feare is an act of the appetite by which it is oppressed, with the apprehension of the future euil, which it thinkes will happen; Anger is an act of the appetite by which is it moved to reuenge any iniury receiued.

4. And you must vnderstand that the passions allwayes come's with some alteration of the body, chiefly of the heart, where all of them doe end. also you are to obserue, that when we say the appetite doth follow, or shun good, or euil, we doe not meane that, which is good or euil in it selfe only, but also which is apprehended, and presented by the imagination, to be such for often we doe

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imagine that to be good, which is absolutely euil; and that to be euil, which is good; as for example, one that is by some accident greatly afflicted, and in despair, thinkes it a great good to ridde himselfe of that affliction, by ending his life with poyson, as many doe, which is euil in it selfe;

5. Moreouer note that all these passions, doe follow the knowledg that proceedes from the senses, and seekes after the three goods, which are in request with the louers, of this world; and doe abhorre the contrary euiles; the first good, is that, which is called honest, that is, the esteeme or honour of this world, the second is that good, which is profitable, as riches wealth &c, the third good is called delectable, as the pleasures of this life. The contrary euiles are, Infamy or disgrace, discommodity or want, griefe or sadnesse, which increaseth in some to so great a height, through the heavinesse and dulnesse of spirit, and the languishing disposition of the body, that they are vnfit to do any spirituall exercise; so that such as are inclined to melancholy are vnfit for the state where the exercise of mentall prayer, and virtues, is much vsed; for they are apt in
 calu

casions to fall into that euil. and obserue that if the passions be sweetly allured. and by reason, brought to follow vertue, which is truly good, they conduce to life euerlasting; but if they follow their owne dispositions, and wayes, they leade to endles damnation. which by the following example may appeere.

6. But for the better vnderstanding of it, I will first shew what the inferiour and Superiour part, or portion of man is. for by that you may knowe when you doe follow vice or vertue, good, or euil. and as the Superiour and inferiour part doth proceede, the habits of vices, or vertues are acquired. The inferiour part of man, is the vnderstanding, as it doth consider, order, and direct his actions, and other things, according to the maxims and rules of the world, or created things. But it is commonly taken by spirituall men for, the whole sensitiue part, with all its members, in as much, as it may obey the vnderstanding and will. But as the vnderstanding doth consider eternall things and direct his actions and all thinge according to the law of God, it is called the Superiour part, or portion of man. Now to the example. A religious man that is bound by his institute to doe

nothing without the licence of his Superiour, being very thirsty, and hote, walking in the garden, doth find a faire apple fallen from a tree, looking at it, the sensitive appetite is moued with a desyre to eate that apple, then the vnderstanding discoursing according the law of nature, conceiues, that the eating of that apple is not only pleasing, and delectable, but it is also profitable for his health, for it will mitigate that heate, and quench his thirst, and this conceit is proposed to the will with those circumstances, all which is the worke of the inferiour parts.

7. If then the vnderstanding which is ordered according to the lawe of god, the will concurring, or permitting, which is the Superiour part, doe neglect to consider that, to eate that apple is against the lawe of God, being a breach of his institute, or if he doth take notice of it, and sleighting it, giues a kind of tacite consent, that the will may take delight in it, and so the apple is eaten, without licence; this consent is a sin, mortall, or veniall, according to the quality of the matter; as if it bein a matter of mortall sin, it is mortall, if, of small importance, it is but veniall. this is called lingering delight. But it is an expresse

consent, when the vnderstanding deliberately doth consider it, and the will adhere to it, so considered; so that the Superiour part ought to suppress that motion, of the appetite, and with contrary reasons, to those of the inferiour part, perswade to omit the eating of the apple, as being a sin, deserving God's displeasure, the paines of hell, and the losse of the ioyes of heauen, for euer. Also it might say, alas, what a small and transitory delight or content thou shalt haue in eating that apple, by which thou shalt loose eternall ioy, and glory. or thus, (when the inferiour part is earnest and the appetite much moued) my soul, did not our Sauour Christ Iesus doe much for loue of thee, and wilt not thou forbear this litle for loue of him & perhaps for this one act, ouercoming thy selfe, he will confirme thee in grace for euer, and such other like.

8. By this litle knowledg of the inward man, you may the better regulate your selfe to diuine matters, and by consideration, or meditation, come to the contemplation of those things which are eternall. for meditation is a discourse of the vnderstanding by which we labour to find out the truth of things; which

being found, the vnderstanding doeth rest, beholding that truth with content, which is contemplation. In meditation, we are like a shippe at Sea, tending towards its port or hauen, through many dangers and crosse winds. for there, come's, one crosse wynd, of an euil representation, then, that, of an other distraction, then a tempest of some great temptation, then the heavy waves of the sensitiue appetites and passions (though not allwayes) giuing vs very litle rest, but (as the shippe with contrary wynds, and swelling sea's,) doe toss vs too and froe. thinke then what great labour must the Superiour part take in this case? therefore great dilligence, and art, is to be vsed, to get forward, and secure our selues, that all difficultyes ouercome, we may rest at length, in the hauen, of sweet contemplation, (which is but a simple view, or beholding of the knowen truth, with content (for there, we are like a shippe at anker, and rest, in the hauen, so long, and so much desired, and wished for. by which you see, that meditation, is the high path way to contemplation, and without the long vse and praetise of it, that richiewell of contēplation is not had.

9. Contemplation thus described, hath
thre

three degrees, the one naturall, the other supernaturall, the last diuine; by the first we contemplat God, as the authour and creatour of all things, and naturall verities, in them: as many philosophers did; in the second, by a supernall light infused, we contemplat God, as the authour of grace, of whom we receiue spirituall fauours and benefits; for we are borne the children of wrath, and by grace in baptisme we are made the children of God, and come to know the workes of grace, by the third, which is diuine, (as proceeding from the gift of the Holy Ghost, called wisdom) we contemplat God, and his diuine perfections; as that he is infinit, immense, eternall, goodnesse it selfe &c. to these three degrees of contemplation, there are three appetites, or facultyes in vs corresponding. the sensitiue, the rationall, and the spirituall; by the first, we loue God, for our being as our creatour, by the second, we affect him, for his many benefits of grace, as our chiefe benefactor; by the third, we loue him, for his diuine perfections only, as worthy of all loue for himselfe; and according to these three, we may regulat all our actions, in this life; of these that proceede according to

1. Co. the first S. Paul said. The naturall man
 1st th. (that is, he that followeth sensuality)
 2. v 14 receiveth not the things of the spirit of
 Coloss God; of the second, that tend to Chri-
 3. v. 5 stian perfection, he sayes. mortify your
 members, which are vpon the earth; of
 Gen. the third, it is said by God to Abraham
 17. v. 1. walke before me, (that is in his Holy
 presence) and be perfect, as Abraham,
 and Dauid did, who said to God, the me-
 ditation of my heart, is allwayes accep-
 table in thy sight. for these doe all things
 for the honour and glory of God.

10. Yet mysticall diuines doe speake of
 an other degree of contemplation which
 they call, Sapientia vnitua, an vniting
 wisdom; and it doth consist in the affe-
 ction of the will, rather then in the ope-
 ration of the vnderstanding, for by ana-
 gogicall or ardent acts of loue, and diu-
 ne aspirations, the will inflamed, in a
 manner without the operation of the
 vnderstanding, getteth out of it selfe,
 earnestly endeauoring to be vnited, and
 to adheare actually to God. this is, of
 great perfection. But that diuine con-
 templation of which I spoake formerly
 is an act of the vnderstanding suspen-
 ded in admiration of eternall things,
 proceeding from the gift of wisdom.

with

with an inward gust, and experimentall taste of celestiall sweetnes; for beholding so many rare and strang things together; the vnderstanding stands in admiration-, this admiration causeth a serious attention, this attention bringeth a pure and very cleere knowledg of Eternall verities, with so great inward gust and sweetnes, that the vnderstanding remaines wholly suspended; hence diuine loue increaseth, the soul is inflamed, and knoweth not what to doe with her selfe.

II. The effects of this diuine loue, are many, but those principally, An extasy, by which the soul seemeth to goe out of her selfe with feruour of spirit, to be transformed into her beloued; then liquefaction, which is a kind of tenderesse, or melting of the soul, that the pores all open, she might drawe her beloued into herselfe as the sponge doth water. Vnion, by which they are vnited, and doe touch each other, as we see two things ioyned together. mutuall inhesion, by which they now vnited, doe strictly embrace each other. Penetration, by which with cordiall affections she getteth within her beloued. Transformation by which she begins to be changed,

into the forme and perfections of her beloued. Zeale by which she doth so burne, that she can endure no Society of any in that good, which she doth possess; these effects of loue are more forcibly produced when the thing beloued is in her possession; but if her beloued be absent, her desyre to enioy him, is so vehement, (and this is called seruour) that it doth procure an other effect of loue, called languor; by which, (out of the excessive grieffe and paine, which for his absence she doth conceiue,) she is often in danger to dye. for in deede it is able to procure a separation of body and soul, and it doth happen to some. you may read of these things more at large in seuerall bookes, but chiefly in the booke written by the R. Fr. Iohn of Iesus Maria, called the instruction of the nouices; and that which he wrote of oration, and contemplation in the treatise of the passions; note that all the degrees of prayer and contemplation of which our Holy Mother speakes, may be reduced to those formerly mentioned. as the prayer of recollection, quiet prayer, sleepe of the soul, vnion &c. which are supernaturall, and haue contemplation.

12. As for a rapt, it is a certaine eleuation by which the soul is exalted, by the spirit of God, to supernaturall things, with a kind of abstraction from the senses; you must obserue heere, that a rapt doth include a violence which doth not consist in that the soul is carryed towards God, by reason, that is agreeable to her nature, but because, she is with so great swiftnes carryed from the senses by that abstraction, yet the senses as is formerly said are not wholly lost, vnles it be when the rapt is in the height, but they are much altered by reason of that sudden and violent abstraction of the soul from them, yet they doe well perceiue in that rapt (when the body is eleuated from the ground) that the body is in that height, which causeth great admiration in the soul, so that the rapt properly doe not consist in the affectiue, but in the knowing powers. as when the vnderstanding with a kind of alienation from the senses, or with some intellectuall vision, is eleuated, and suddenly snatcht away, or the phantasy, or imaginatiue to some imaginaty vision.

13. The reason why rapt cannot be in the will, is, that the will is a kind of propension or inclination to that which is

good, and the more forcibly or violently it is drawen, the more conformable it is to his inclination; for that cannot be said, to suffer violence, which is moued according, to its naturall disposition; but the more forcibly it is moued towards its object, the more delightfully it worketh. So that the rapt (by reason they come with violence against the naturall disposition) cannot be in the will. yet the vehemency of the affection of the will, or sensitive appetite, is often the cause of rapt, when the soul doth very forcibly adhere to those things. which she doth affect, for by that force, she doth compell the knowing powers, to attend to the objects, which she doth loue, as it were with a certaine violence drawing them from all other things. and the sensitive appetite doth the same. therefore they that naturally haue vehement inclinations or affections, must diuert their mynd, to some other thing, when they find their desyre inflamed, least they be deceiued, thinking that to be from God, which is from nature, or the deuil; for if it be from God, though the soul endeavour to resist it, all will be in vaine; for it will take effect;

14. Note, that in this, a rapt doth differ
from

from an extasy, that an extasy, is without violence, and therefore it is in the will, as is formerly said, for it is but a going out of it selfe, by loue, to what it doth affect; and a rapt is allwayes with violence. also the calling, or inward touch of God, and certaine abstractions by which his diuine Maiesty doth forcibly drawe the soul vnto himselfe as her Lord, are the cause of rapt; likewise by some light, or inward flame, also by some instillation of great sweetnes, into the sensitiue appetite, in like manner, by a kind of secret whistle, and many other vnknown wayes, God doth efficaciously drawe the soul to himselfe, by which, he doth giue her notice that he is absolute Lord and creatour of all.

15. Moreouer, rapt doe produce other effects in the body, as its forces to faile, to wax cold, to fall into a kind of dead fit, to be eleuated from the earth, to hange in the ayre, to be very light and agill, as not hauing any weight. There are other rapt, which are not so forcible, and are imperfect, by which, the soul is not so drawn from the senses but she may speake some words, and giue out heauy sighs and grones, and somtimes the vehemency is such that they cast blood,

and the body doth tremble and shake with strang fits, and they do leape, runne and crye out by reason of the excesse of inward ioy. this is that celestially or diuine drunknes of which I spoake before. To conclude, loue is the prime and principall passion, by which a man is drawn to all his operations; therefore S. Augustine said, my loue is my poise or weight, and whither soeuer I am carryed, thither I am carryed, to wit, where his loue is. For all the rest of the passions doe follow loue, as for example. I desyre to haue a thing, not for any other cause, but that I loue it; I doe not reioyce, or delight my selfe, but in that which I loue; also I doe not hate a thing, but because it is opposit, and contrary to what I loue; and therefore I doe flye and shun it. likewise I doe not hope or fight, but for what I loue, nor grieue, but for the euil which doth hinder me from what I loue, and so of the rest;

16. He therefore that intend's to acquire vertue, and the true loue of God, must heede carefully to what his loue doth tend, (whether to that which is truly good, and not apparent; or, to that which is according to the lawes of God, and not to the desyres of nature; or to that

that which is truly vertuous, and not vicious,) and if he find, that it is not right, with sweet persuations, and solid reasons, let him allwayes endeauour to reduce it, to piety, and those things which are eternall; as if it be moued by the beauty of any creature; instantly, say, how farre more beautifull, and worthy of all loue he, is, who made that beauty, why then do'st not thou seeke after him who is eternall, rather then after this, which is to day, and gone to morrow. thy God is beauty it selte, from whom all beauty is, he then is more worthy of thy loue, then this, which is, but a shadowe of what is loue worthy in him? O my sweet soul, loue not that which brings thee to hell, but what may bring thee to heauen, and endles ioy. See, that what thou can'st loue most on earth, will faile thee, and decay, being but momentary, but if thou do'st loue God, thy sweet and louing creatour, and redeemer, he will neuer faile thee, but bring, thee to enioy himselte in endles glory. thus sweetly you must in all occasions labour to induce your soul to the loue of God, and those vertues which are contrary to your vicious inclination or loue.

17. Deere Christian soul I wrote this
chapter

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chapter for the better vnderstanding of what is in the second and third part of this booke, for therē, it is said, that you must mortify your passions; how can you mortify what you doe not know; for though you feele the passion, yet you know not what it is, or whence it is; which being knowen, with more ease you may mortify it, and prevent its swelling rage. and so by degrees going from vertue to vertue, from meditation, to contemplation, from contemplation, to a true transformation in God, you shall enioy, the begining of true felicity in this life, and compleatly in the other, which I most humbly beseech God of his infinit goodnesse to bestow on thee and me. Amen.

This booke is endend, to the honour and glory of God, and the most Blessed V. Mary this 8th of September 1651. and if there be any thing in it, contrary to our Holy Faith, I doe most willingly submit both it, and my selfe to the censure of the Holy Catholick Roman Church.

By me, S. B. native of
the city of Dublin.

THE

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